

2  
Ecclesiastes.

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The LIFE  
OF THE  
*Reverend & Excellent,*  
Jonathan Mitchel;  
A Pastor of the CHURCH,  
AND  
A Glory of the COLLEDGE,  
IN  
CAMBRIDGE, NEW-ENGLAND.

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Written by COTTON MATHER.

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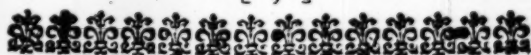
---*Simul et Fucunda et Idonea  
dicere Vita,  
Lectorem Delectando Simul atque monendo.*

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# The Epistle Dedicatory.

*To the Church at CAMBRIDGE*  
*in New-England,*  
 A N D

*To the STUDENTS of the Colledge there.*

*Right Worshipfull, Reverend, and dearly  
 Beloved.*

**T**HERE have been few Churches in the World to *lifted up to Heaven* in Respect of a Succession of Supereminent Ministers of the Gospel, as the Church in Cambridge ha's been. *Hooker, Shepard, Mitchel, Oakes* (all of them yours) were *Great Lights*. You know that if *Light* ha's been brought into a Room, when it is Removed, the Place becomes *Darker*, than if never any such *Light* had been there. A Learned Pen in an *Epistle Dedicatory* to the Inhabitants of *Boston in Lincolnshire* puts them in mind of what an Happy People they once were, while under the Teaching of Mr. Cotton

Dr. Tuckney *Epistle* prefixed to Mr. Cotton on *Ecclesiastes*

who was from them removed to plant Churches for Christ, in this *American Desert*: And pray's them to Consider, 'That as Empires and Kingdoms, so particular Churches have had their Periods. *Bethel* has proved a *Besh baven*: In after times we find young profane Mockers in *Bethel*, and scornful Neuters in *Penuel*. Go to *Sbilob*; think of the sometimes Glorious Churches in *Asia*. says he. And he adds, That he had on purpose visited some places, where God had before Planted His Church, and a Faithful Ministry, to see, if He could Discern any Footsteps and Remembrances of such a Mercy, and *i.e.* they were all overgrown with Thorns, and Nettles had over covered the Face thereof, and the Stone-wall thereof is Broken down. And as he further well observes, when the Lord has been provoked to remove the Candlestick, He is very hardly induced to Restore it again. The *Ark* never returned to the same Place, from whence it was in a way of Judgment removed, and the *Glory of the Lord*, when after its Gradual Removes, was at last quite gone from the *First Temple*, was not Restored in the *Second*, till Christ's *First Coming*, nor will it be in this their Rejection, till His *Second*. Mercy forbid that such Things as these should be verified in *New-England*, or in *Cambridge*: That this may not be your Case, it concerns you not wantonly to play or fight by the *Light* yet remaining, but to make the Best Improvement of your present Advantages, giving all due



due Encouragement to that Worthy Person, who is now over you in the Lord.

Concerning your Famous Pastor, *Mitchel*, I confess, I had the Happinels of a special Intimacy with him, in his *Life* time, nor do I know any one *Death* ( that of natural Relations excepted ) that ever has been so Grievous and Afflictive to my Spirit, as was *his*. By reason of his Eminent Parts and Piety, he had an happy Influence on all these *Churches*. Many of them were the better at this Day, because the Preachers whom they are now Instructed by, whilst *Students* at the Colledge, lived under his Ministry. The Colledge, Cambridge, New England may Glory, that ever such an One had his Education there! As for the Description of his *Life*, by my SON Emitted herewith, I have nothing to say concerning the *Writer*, or this Endeavour of his, because of my Relation to him; Only, that it is what he could Collect, whether by Informations from those that knew that Excellent man, or from his private Manuscripts, which he had the perusal of. It is not without the Providence of Christ, that it should be Committed to the *Press*, at such a Time, when there are Agitations about some *Disciplinary Questions* amongst your selves. What the Judgment of that *Man of God* was, you have in the subsequent Relation of his Life presented to your view.

The Original Manuscript Written by Mr. *Mitchel* s own Hand, I have by me. Whether  
A 3 he

he committed his Thoughts to Writing, with any Design of Publication, or for the satisfaction of some Persons in a more private way, I know not: but it is now Evident, that when his Spirit was inclined thereunto, Heaven designed his Meditations should be brought into *publick view*. Whilst he was Living, you that were of his Flock, had (and considering his great Worth and Wisdom, it would have been a Reproach to you, if you had not had) an high Esteem of his Judgment. *Being Dead he yet speaketh* to you, out of his Grave. Those of you that Retain a Living Remembrance of him, in your Hearts, will easily discern something of Mr. Mitchels Spirit, in the way of his Arguing. He does therein (according to his wonted manner) express himself with great *Cautious* and *Prudence*, avoiding *Extreams*, in the Controverted Subject. It cannot be denied; but that there has been an Error in some Churches, who have made this or that *Mode* to be a *Divine Institution*, which Christ has not made to be so: And that there has been an unjustifiable *Severity*, in Imposing *Circumstantials* not Instituted, whereby some truly Gracious Souls have been Discouraged from Offering themselves to joyn in Fellowship with such Churches. Thus it has been, when an Oral Declaration of *Faith* and *Repentance* has been Enjoynd on all Communicants, and that before the *whole Congregation*; when as many an Humble Pious Soul has not been Gifted with such *Confidence*. So likewise has it been, when an Ex-

an Account of the *Time* and *Manner* of *Conversion* has been Required: Whenas there have been multitudes of true Believers (such especially as have been advantaged with a *Religious Education*) that the Seed of *Grace* has sprung up in their Souls, *they know not how* Mark

Mr. Baxter

of present

Baptism. p.

129, 133.

4. 27. Mr. Baxter relates, that he was once at a Meeting of many Christians as Eminent for *Holiness*, as most in the Land, of whom divers were *Ministers* of Great Fame; And it was desired, that every one should give an Account of the *Time* and *Manner* of his *Conversion*, and there was but One of them all, that could do it. And (says he) I *Averr from my Heart*, that I neither know the *Day* nor the *Year*, when I began to be sincere. For Churches, then to expect an Account of that from all, that they Receive into their Fellowship, is *Unscriptural*, and *Unreasonable*. Nevertheless, it concerns them to Beware of the other *Extream* of *Laxness* in Admission unto the Lord's *Holy Table*. You know that your Pastor *Mitchel* had a *Latitude* in his Judgment as to the Subject of *Baptism* (as also Dr *Ames*, Mr. *Caston*, and others of the *Congregational Perswasion* had,) but as to Admissions to the Sacrament of the Lord's *Supper*. I know no man, that was more Conscientiously careful to keep *unqualified persons* from partaking therein than was he. As for this or that *Mode* in *Examining* of Persons, that offer themselves to be Communicants in

our Churches; whether it shall be by a more continued *Relation* of the Work of Grace, in their Hearts, or by *Questions and Answers* (as was practised in the Church at *Hartford* in Mr. *Hookers* time, and which may possibly be as Edifying a way, as the former) or whether the Persons designing to partake in the *Lord's Supper*, shall Declare their Experiences Orally, or in Writing, are *Prudentials*, which our Lord has left unto Churches to Determine as they shall find most expedient for their own *Edification*. Nevertheless the *Substance* of the Thing (viz. either a *Relation*, as 'tis called, or an *Equivalent*) ought to be insisted on. Churches are bound in Duty to Enquire, not only into the *Knowledge* and *Orthodoxy*, but into the *Spiritual Estate* of those whom they Receive into full Communion in all the Ordinances of Christ. Some have thought, that such Qualifications are not to be expected from *Children* born in the Church, as from *Strangers*; but they never had that Opinion out of the Scripture, which says expressly concerning them that would Eat the *Paschal*, that, *There is One Law to him that is Home-born, and to the Stranger*. *Exod. 12. 49. Numb. 9.*

14. Wherefore in the Platform of Discipline it is said, *The like Trial is to be*  
 § 7. *Required of such Members of the Church as were born in the same, or Received their Membership, and were Baptised in their Infancy, or Minority, by virtue of the Covenant of their Parents, when being grown up to years of Discretion, they shall desire to be*  
*made*

made Partakers of the Lords Table, unto which, because Holy Things are not to be given to the Unworthy, therefore it is Requisite, that those as well as others should come to their Trial and Examination, and manifest their Faith and Repentance by an open Profession thereof, before they are Received to the Lord's Supper, and otherwise not to be Admitted thereunto; These are the words, in the Platform of Discipline, agreed unto by the Elders and Messengers of the Churches in the Synod at Cambridge; In which Synod, were Mr. Cotton, Mr. Rogers, Mr. Norton, Learned and Aged Divines, besides many others of Great Eminency. It is not the Opinion of men, but the Scripture which must decide the Controversy. Nevertheless, the Judgment of those Eminent Divines who had deeply searched into these Matters, is not to be slighted. Nor is the Private Sentiment of this or that person, to be laid in the Balance, with the Judgment of a Synod, consisting of Persons, of far greater Authority than any younger ones pretended to be of a contrary Opinion. Nor is there weight in that Allegation, that when a man declares his own Experiences, he Testifies concerning himself, and therefore his Testimony is of no validity. By the same reason it may be said, Churches are not to Examine those, that Essay to Joyn themselves to them, about the soundness of their Faith. For they may (as Arius did) profess, that they Believe Articles of Faith, which God knows, they do not Believe, nor is there any thing but their own Testimony to prove that they do

do believe as they profess. But above all, their Notion is to be Rejected, as a Church-corrupting Principle, who Assert that the Sacrament is a Converting Ordinance. Papists, Erastians, and some others, whom I forbear to mention have so taught; but their Heterodoxy has been abundantly Refuted, not only by Congregational Writers, such as Mr. John Beverly against *Timpson*, but by Worthy Authors of the Presbyterian Perswasion, particularly by Mr. Gelaspy in his *Aarons Rod*, Dr. Drake in his Answer to Mr. *Humphrys*, and Mr. *Vines*, in his Treatise of the *Lord's Supper*. If the Sacrament were appointed to be a Converting Ordinance, then the most Scandalous persons in the World, yea, Heathen people ought to have it Administred unto them, for we may not withhold from them the Means appointed for their Conversion. The Scripture says, *Let a man Examine himself, and so let him Eat of that Bread.* 1 Cor. II. 28. which clearly intimates, that if upon Examination, he finds himself in a State of Sin and Unregeneracy, he ought not to Eat of that Bread.

Blessed Mr. *Witchel* would frequently Assert, That if it should pass for Current Doctrine in New England, That all persons Orthodox in Judgment, as to matters of Faith, and not Scandalous in Life, ought to be admitted to partake of the *Lords Supper*, without any Examination, concerning the Work of Saving Grace in their Hearts, it would be a Real Apostacy from former Principles, and a Degeneracy from the Reformation, which we  
had

had attained unto. I am willing upon this Occasion, to bear my Testimony to the *present Truth*, and to Leave it upon Record unto Posterity ; not knowing how soon the Lord Jesus may by one Providence or other ( of which I have had several Warnings ) remove me from my *present Station* among these Churches. The Arguments which have induced me to Believe and Testify, as now I do, are such as these.

1. Time was when Churches in *New-England* believed there was *clear Scripture proof* for the practice we plead for. Particularly that Scripture, Psal. 40. 10. *I have not bidden tby Righteousness from the great Congregation.* And that, Psal. 66. 16. *Come and bear all ye that fear God, and I will declare what he has done for my Soul.* And that Scripture, 1 Pet. 3. 15. *be ready always to give an answer to every man that asks you a reason of the hope that is in you,* does by just consequence intimate as much as what we assert. Some have been bold to say, that since the Apostle in the place alledged, speaks of Believers *Apologizing* for their Hope before Persecutors, it is an abuse of Scripture from thence to infer, that any thing of that nature ought to be done for the satisfaction of Churches. But Renowned Mr. Hooker in a Manuscript which I have seen, answering the Objections of some who disliked the practice of these Churches, in Examining and Inquiring into the Spiritual Estate of their Communicants, ( especially their requiring an account from the Children

dren of the Church ) argues Judiciously that if Christians are bound to give an account of the grounds of their hope to Persecutors, much more to Churches that shall desire it. So Mr. *Shepard*, the faithful and famous Pastor of the Church in *Cambridge*, in his Answer to Mr. *Ball*. And to the same purpose, in the Platform of Discipline it is intimated, that men must declare and shew their Repentance, and Faith, and Effectual Calling, because these are the reason of a well-grounded hope. Now for any man to charge these Worthies of the Lord, and the *Platform of Discipline*, which abusing Scripture when they made such an Inference, is a very unbecoming presumption. It was formerly thought, that Scripture Examples are not wanting to warrant the practice of our Churches in this matter, since *John* required those whom he admitted to his Baptism, to make a Confession of their Sins. And the Apostles expected a Declaration of their Repentance from such as they admitted into the Primitive Church. *Acts* 2. 38. And *Philip* Examined the *Eunuch* concerning the sincerity of his Faith. *Acts* 8. 37.

2. *That Principle which tends to bring persons not duly qualified, to partake in Holy Things, must needs be displeasing to the Holy Lord Jesus Christ.* He would have his Servants to Distinguish betwixt the precious and the vile. *Jer.* 15. 19. And to Turn away from such as have only the Form, and not the Power of Godliness in them *2 Tim.* 3. 5. they that have only a Doctrinal Knowledge, and an External Conver-



Conversation free from Scandal, without Regeneration, have no more than a *Form of Godliness*. If Christians should not make such persons their *Familiars*, certainly they ought not to Admit them to their *Sacred Communion*. It is a very solemn word, which the Lord has spoken, saying, *You have brought into my Sanctuary Uncircumcised in Heart, to be in my Sanctuary to pollute it; even in my House, when you Offer the Bread and the Blood. No Stranger Uncircumcised in Heart, shall enter into my Sanctuary.* Ezek. 44. 7, 9. That man does but defile the Sanctuary of the Lord, that has not the *Water of Separation* (the Blood of Christ through Faith) *Sprinkled upon him*. Numb. 19. 20. But this Principle or Position, That persons are to be admitted to the *Table of the Lord*, without Enquiring into their *Regeneration*, tends to bring the *Uncircumcised in Heart*, into the *Sanctuary*. If Churches should neglect all Examinations concerning the *Orthodoxy* of those they Receive into their Communion; would not that have a Natural Tendency to bring *Heterodox*, and it may be *Heretical* persons into their Communion! By a *Parity of Reason*, the Omitting all Enquiries, as to the *Spiritual Experiences* of them that come to the *Table of the Lord*, has a Tendency to fill the *Sanctuary* with those, who never had any *Experimental Knowledge* of the Things of God.

3. *The Church ought to know, as far as men can Judge, that the Persons whom they Admit to the Lords Table are fit, and have a right to be there.* Now none

none are meet to partake of the *Lords Supper*, excepting such as have experienced a *Saving Work of Grace*. They must be such as can and will, *Examine themselves*. 1 Cor. 11. 28. And therefore must have the *Matter of Self-Examination*, which is *Faith, Repentance, and Love, and other Graces*. Thus it was in the *Primitive Apostolical Church*, Acts 2. 47. *The Lord added to the Church daily, such as should be Saved*. Churches are to receive such as the *Lord has received*, Rom. 14. 1, 2, 3. Such as are *United to Christ*, 1 Cor. 12. 27. 1 Thes. 1. 1. *Living Stones* must be in that *Building*, 1 Pet. 2. 5. Made ready by a work of *Divine Grace* on and in them, before they are laid there; of which the *Prepared Materials* in *Solomons Temple* were a Type, 1 King. 6. 7. They ought to be *Saints*, and *Faithfull in Christ Jesus*. Eph. 1. 1. How shall the Churches know, that the Persons who offer themselves to their Communion are such, unless they pass under their *Trial*. Rev. 2. 2. If a man claim *Right* to a Privilege, and yet sheweth no *Sufficient Reason*, he ought to be debarred until he can some way or other prove his *Claim*. It is true, the Judgment of Churches is *fallible*: Grace being a *Secret Thing*, hid in the Heart; only *Christ* seeth it: Churches cannot always discern the *Tares* from the *Wheat*. Nevertheless, they may not *willingly* receive in *Hypocrites*. *Bellarmin* himself is fain to Confess, as much as that comes to. When such were found in Churches in the *Apostolical Times*, it is said, that they *crept in privily & unawares*.

was. Gal. 2. 4. Jude 4. v. Which intimates unto us, that they did not *willingly* admit such into their Fellowship. When the Enemy sowed *Tares* in the Field, a Culpable *Sleeping* in those, that should have been more Watchful was the cause of it. Math. 13. 25. They who object, that we are bound in *Charity* to believe, that the Persons, who offer themselves to our Communion, are Regenerate, without ever making any *Enquiry* into their Spiritual Estate, may with as good Reason affirm, that we are bound in Charity to believe, that they are *sound in the Faith*, without *Examining* them about that matter. A *Rational Charity*, grounded upon *Evidence*, and not a *Blind Charity* is the Rule according to which Churches are to proceed.

4. That *Practice*, which Christ has owned with His special Blessing and Presence, ought not to be Decryed as an *Humane Invention*, but rather owned as a *Divine Institution*. Was not the Lord's Blessing *Aaron's Rod* an Effectual Demonstration, that his Ministry had a Divine Approbation? Is not *Paul's* calling to the Ministry, and *Peter's* also, proved from this Argument, that God owned &c *Blessed* them both? 1 Cor. 9. 1, 2. Gal. 2. 7, 8, 9. That Christ has owned His Churches, in their *Enquiries* into the Spiritual Estate of such as they admit into their Communion with His special Gracious Presence, is most certain. Have not *some* been *Converted* by hearing *others* give an Account of their Conversion! How many have been Comforted, and how  
many

many Edified thereby ! which proveth, that this Practice is Lawful and Laudable, and that to Stigmatize it so, as some have done is not pleasing to the Lord.

5. *To use all Lawful means to keep Church Communion pure, is a Duty incumbent upon all Churches, and most eminently on Churches in New England.* It is known to the World, that Church Reformation, and Purity as to all Administrations therein, was the Thing designed by our Fathers, when they followed the Lord into this Wilderness : And therefore Degeneracy in that Respect would be a Greater Evil in us, than in any People. We shall not Act like *Wise Children*, if we seek to pull down with our Hands, That House ( or any Pillar-Principle, whereon it is founded. ) which our Wise Fathers have built. The Debasing the matter of Particular Churches must needs Corrupt them. A Learned and Renowned Author has Evinc'd, That

*the Letting go this Principle, That*  
 Owen. Theol. Particular Churches ought to Consist of  
 Lib. 6. cap. 8. Regenerate Persons, brought in the  
*Great Apostasy of the Christian Church.*

The way to prevent the like Apostasy in these Churches, is to Require an Account of those, that offer themselves to Communion therein, concerning the Work of God on their Souls, as well as concerning their Knowledge and Belief. If once this Practice and Principle of Truth be deserted, A World of unqualified Persons will soon fill, and pester and corrupt the House of God, and cause Him to

go far off from His Sanctuary. We may then justly fear, that these Golden Candlesticks, will be no longer so, but become Dross, and Tin, and Reprobate Silver, until the Lord has rejected them. Let us Dread to have in hand, in causing it to be so! It is a solemn Passage which Mr. Cotton (whom Dr. Goodwin calls the *Apostle of this Age*) has in his Judicious Treatise of the Holiness of Church Members. p. 60. Methinks (saies he) the Servants of God should Tremble to Erect such a State of the visible Church, in Hypocrisy and Formal Profession, as whose very Foundation threatneith certain Dissolution and Desolation. True it is, That we may not Do Evil, that Good may come of it. We may not Use any Unlawful Practise to prevent Impurity, as to the matter of our Churches. But no man can say, That the Practise we plead for is Sinful. If then the Use of it may (by the Blessing of Christ) be a means to keep our Churches and Communion pure,, why should it be laid aside? Mr. Mitchell in a Manuscript of his, which I have seen, has these weighty words. "The Over-enlarging of full Communion or Admission of persons thereunto, upon slight Qualifications without insisting upon the Practical and Spiritual part of Religion, will not only Lose the Power of Godliness, but in a little time, bring in Profaneness, and Ruine the Churches these two ways. 1. Election of Ministers will soon be carried by a formal, looser sort. 2. The Exercise of Discipline, will by this means be ren-

"dred impossible. Discipline falling, Profaneness  
 "riseth like a Flood. For the major part want-  
 "ing zeal against Sin, will foster Licentiousness.  
 "It is not setting down good Rules and Directi-  
 "ons, that will Salve it : For the Specification of  
 "Government, is from men, not from Laws. Let  
 "never so good a Form of Government be a-  
 "greed upon, it will soon degenerate, if the  
 "Instruments ( or men ) that manage it, be not  
 "Good. Blessed *Mitchel* ! These are thy words;  
 This was thy Spirit !

6. *In the Primitive & Purest Times of the Church,*  
*there was great strictness used in Examining such as*  
*were admitted to Sacraments, concerning the Sincerity*  
*of their Repentance towards God, and their Faith in*  
*the Lord Jesus Christ. There are who pretend,*  
*That this is a New Practice, begun by a few Se-*  
*paratists in Amsterdam, not an Hundred years*  
*since. But such persons discover their Ignorance,*  
*and that they are unacquainted and unstudied in*  
*Ecclesiastical Story. Justin Martyr ( who lived*  
*150 years after Christ ) in his Second Apology*  
*for the Christians, writeth, That they did Exa-*  
*mine such as were Admitted to their Communion, whe-*  
*ther they were able to conform themselves in all things*  
*to the Word and Will of God. If we would know*  
*what Things were practised by the Churches in*  
*the Primitive Times, the Writings of Tertullian,*  
*and Cyprian, ( as Learned Usher has truly observ-*  
*ed ) give us the clearest discovery thereof. It is*  
*evident from them, that in those Dayes, there*  
*was*

was rather too much *Rigidity*, than too much *Laxness*, in their Admission to Sacraments. They would keep men, who were *Catechumens* & *Competentes* a long time; before they did receive them into full Communion in the Church. They Required not only a Profession of *Faith*, and a Confession of *Sins*, but a Submission to a severe *Scrutiny* concerning their *Sincerity* therein.

*Fiunt Scrutinia, ut sæpius explorentur, an post Remunciationem Satanae sacra verba datæ Fidei radicitus Corde defixerint.* They were to be Examined again and again, to find out, whether the *Words* of the Faith they professed, were indeed fixed in their *Hearts*. *Cyprian* in his third Epistle sayes, *Mibi labor est persuadere fratribus ut recipendis Consensiant, Vix Plebi persuideo, ut tales patiantur admitti, quia nec tum vera penitentia venerant.* That he could not easily persuade the *Brethren* in Churches, to consent to the Admission of such Persons to their Communion, of whose *Sincere Repentance*, there was any doubt. *Origen* declares, as much as that amounts to. When in after Ages, Churches degenerated, *Chrysostom* complains, that by Admitting ungodly men into the Church, they had filled the Temple with Beasts, and he professed, that he would sooner choole to have his *Right hand* cut off, than Administer the Sacrament to a *Known wicked man*. It is well known, that the *Waldenses*, amongst whom Religion was preserved, during the Reign of Popery, were strict in this matter. And so were the *Bohemian*

Brethren : *Commenius* testifies concerning them, that they used a *Diligent Exploratiō*, concerning the *Faith* and *Repentance* of their Communicants, lest haply it should be only *Superficiary* and *Fallacious*. There was an *Examen Conscientiarum* used amongst them. It must be acknowledged, that in the *Protestant Reformation*, there has been a Great *Neglect* and *Defect*, as to what concerns the Discipline and Government of Christ in His Church. As the *Apostasy* was gradual, so ha's the *Reformation* been. And there

*Dr. Owen, of the Nature of a Gospel Church* p. 13:

was ( as *Dr. Owen* well observes ) a wise Providence in ordering it to be so. ' For had the *First Reformers* set themselves to remove out of the Church all such as were unmeet for it's Communion, and to have Reduced things to their *Primitive Institution*, by Reason of the *Paucity* of the Number of such Church Members, the Endeavour for a *General Reformation* of Doctrine and Worship would have been obstructed. Hence it comes to pass, That the *Reformation* of the Church, as unto the *Matter* of it, was not attempted, until *Calvin* set up his Discipline in *Geneva*, which has filled the World with Clamours against him to this day. In most other places the *Matter* or *Members* of Churches were, as to their Lives and Conversation as bad as the *Papists*. Nevertheless, Eminent Divines of the *Reformation*, in this and the last



last Century, have approved of that which we are pleading for. *Beza* laments the *Promiscuous* of Protestant Churches in not *Beza. Epist. 14.* taking more care about the Qualifications of their Members; concluding, that there will never be such a Reformation as ought to be endeavoured after, *nisi a Conversione Cordium Initium Instaurationis sumatur*, except men with *Converted Hearts*, be laid in the Foundation. *Bucer* finds fault with the *English Churches* for their Admitting Children who had been *Bucer. Script. Anglo. Cap 17.* Baptised, unto the *Lords Supper*, *p. 482, 483.* upon too low Terms. He says, there should be manifest Signs of Regeneration in them first: That they should appear to be such as had upon their Hearts a sense of the word of God, and that they did use Secret Prayer &c. But how should such things be known concerning them without Enquiry into their Spiritual State! *Charnier* commends the Strictness used in the Primitive Times, in Examining those that desired to Joyn *Charnier de Baptismo L. 3. cap. 13.* to the Church, *ne quantum fieri poterit lateant Simones*, that so *Simon Magus* may not creep into the Church, if it were possible to prevent it. *Luther* did at last sorrowfully bewail it, That he began his Reformation with such Promiscuous Admissions to the Table of the Lord, heartily wishing, that he had Taught and Practised such a Church Discipline, as that which was professed by the *Bohemian Brethren*. *Chemnitius* wisheth

wiltheth that the *Strictness* used among the Ancients in the *Probation* of Communicants were restored and revived in the Churches of the *Reformation*. His Godly desire and hope that in Time it will be so, is approved of by *Gerhard* in his common place, *de Sacra Cena*.

Some of those that are called *Presbyterians* fully concur with us, as to the *Substance* of what we plead for. When Mr. *Norton* in his Answer unto *Apollonius*, does assert, That four things are to be required of those, that desire Admission into Church-Fellowship. 1. A Confession of Faith. 2. A Declaration of their Experience concerning a Work of Faith. 3. A blameless Conversation. 4. Professed Submission to the Gospel, and the order of it. That Learned and worthy Professor of Divinity, in the University of *Leyden*, Dr. *Hornbeck*,

*Hornbeck E-*  
*pistola ad Du-*  
*raum p. 299.*

declares his Concurrence with him therein, and that, in these Particulars, those of the *Congregational way*, agree with some other *Reformed Churches*. To my certain knowledge, Eminent Ministers of the *Presbyterian* Perswasion, in *London*, Examine their Communicants ( before they admit them to partake with them, at the Lords Table ) concerning their *Faith* and *Repentance*. And so ( notwithstanding what is pleaded for by the Godly Learned Mr. *Rutherford* ) some do in *Scotland*, as divers worthy Ministers of that Nation, have assured me.

The Difference as to this Matter, between a  
*Pres-*

Presbyterian and a Congregational man, ( who are nevertheless *United Brethren*) is this. There is no Congregational man, but he reports to the Church something of what the person desiring Communion with them, has Related to him; which the Presbyterian does not, only Declares his own satisfaction, and giveth the Brethren a Liberty to object against the Conversation of the *Admittendi*. I know Presbyterians, who are stricter in their Examinations and Admissions, than some Congregational men. It appears therefore, that such Enquiries into the *Spiritual Estate* of them, who are to be Admitted unto full Communion, in all the Ordinances of the Gospel, is no Singular or Novel Practice: Nothing but what is confirmed by *Reverend Antiquity*, and has been strenuously Asserted by the Great Reformers, both of the former, and this present Age. Whether the Brethren, as well as the Elders should not be concerned as Judges, concerning the Qualifications of those whom they Receive into their Communion, is another Question, which I shall not here enlare upon. It is certain, that in the *Primitive Ages* of the Church, they had that Liberty; otherwise Cyprian would never have said, *Vix Plebi persuadeo ut Tales patiantur admitti*, &c. And elsewhere confessed his Obligations, and Resolutions, *Nibil sine consensu plebis, privata sententia gerere*.

It is also certain, that this is an avowed principle of all who are esteemed Congregational. In the Declaration of the Faith and Order owned

and practised in *Congregational Churches in England*, agreed and consented unto, by their Elders and Messengers, in their Meeting at the Savoy, Octob. 12. 1658. They declare, *That the Members of Particular Churches are Saints by calling, visibly manifesting their Obedience to the Call of Christ, who being further known to each other by their Confession of Faith wrought in them by the Power of God, declared by themselves, or otherwise manifested, consent to walk together according to the appointment of Christ.* I have known many in England of that way; but never any that did not concern the Brethren as well as themselves, to be Judges of the fitness of those who have desired to be received into their Communion. It is evident, that the Church, (and not the Officers only) have power given them by Christ to Judge who are meet to be put out of their Communion. *Matb. 18. 17. 1 Cor. 5. 12.* Then they must needs have the like power as to those that are to be taken into their Communion. *Ejusdem est potestatis constituere et destituere*, is a known received Axiom. If the whole Church has power to Judge of the Repentance of one that is to be Re admitted, then of the Repentance of one that is to have his first Admission. But the Apostle speaks to the Church, and not to the Officers only to restore the penitent Corinthian to their Communion. *2 Cor. 2. 8.* Again, If the whole multitude of Disciples have power to Judge whether persons are qualified with that Wisdom and Grace as to be meet for Office-Relation in the Church, then they have power to Judge concern-

ing the Knowledge and Grace of *Communicants*. The Argument is a *majori ad minus*. They that are meet *Judges* in a greater matter, much more in that which is *less*. But the former is clear from the Scripture. Acts. 6. 2, 3, 4. For further satisfaction in this point, Mr. Norton, and Mr. Shepard may be consulted, with that man of vast Reading and Learning, Mr. Robert Parker.

These things I have supposed to be proper for me to Write to you the Church of Christ in *Cambridge*; not as doubting of your *Stedfastness* in the Truth to this day professed and practised by you, but as desiring that those who shall succeed you, may continue to walk therein; & that so I might testify, the peculiar Respect, that I do (and ought to) bear unto you, on the account of the Underserved Love, which all of you have manifested towards me. Five years are not expired, since you were pleased unanimously to Invite me to Accept of the *Pastoral Office* over you. But the unwillingness of the Dear People among whom I have been Labouring in the Gospel for the space of Thirty six years, that I should leave them, in consideration with some other Obstacles, kept me from complying with that your loving motion. Nevertheless, I cannot but whilst I Live, have a Dear Affection for you, and know not how to express it more, than by Endeavouring what in me lies, that you, and your Children after you, may be Confirmed in those wayes of the Lord, which your Fathers, and your selves too, have experienced so much of His Presence in. And I

have also considered, that you are singularly circumstanced, in that there are Residing with you, the *Sons of the Prophets*, whose Establishment in the present Truth, I am more than any man in the World, under an Obligation to promote, and I certainly know (not altogether without an Awful Sense of it) that the *Son of God*, will ere long Enquire of me, whether I did, in this matter, Discharge my Duty, according to his Expectation, to whom I must be accountable concerning the Improvement of whatever *Talents* or Opportunities to Serve His Interests, He has or shall Trust me with, whilst I am in this World.

A few words let me further speak to you, who belong to that *Nursery*, for Religion and Learning, which has for a long time been the *Glory*, not of *Cambridge* only, but of *New England*. Sixteen years will this *Summer* be Lapsed since God, by His Providence, devolved the *Præsidenship* of that Society into my Hands, to manage it (so far as my *Insufficiencies* for such a Service will permit) for the Ends, which He (and our *Fathers*, as His *Instruments*) did at first Erect a *Colledge* in *New England* upon; which was chiefly, that so *Scholars* might there be Educated for the special Service of Christ and His Churches, in the *Work of the Ministry*, and that they might be seasoned in their Tender years with such *Principles* as brought their Blessed Progenitors into this Wilderness. What my Sollicitudes for this have been in both *Englands*, is known to Him, who said to the Churches, *I know your works*. There is no One Thing of greater Concernment

to these Churches, in present and after times, than the Prosperity of that *Society*. They cannot subsist without a *Colledge*. There are at this day not above Two or Three of our Churches but what are supplied from thence. Nor are the Churches like to continue *pure Golden Candlesticks*, if the *Colledge*, which should supply them, prove *Apostate*. If the *Fountain* be corrupted, How should the *Streams* be pure, which should make Glad the *City of God*? How should *Plants of Renown* spring up from thence, if the *Colledge* it self become a *Degenerate Plant*? You that are *Tutors* there, have a Great Advantage put into your Hands ( and I Pray God give you Wisdom to know it ! ) to prevent it. The Lord hath made you *Fathers* to many *Pupils*. You will not deny, but that He has made me a *Father* to you. It was my Recommendation, that brought you into that *Station*. And therefore, as my *Joy* will be the Greater to see you Acquit your selves *Worthily*, so my earnest Sollicitudes for it must needs be the more, on that Account. There are many ( I believe, you wish you could say so of all of them ) who were once under your *Tuition*, that do worthily in *Epbratab*, and are like to be famous in *Bethlehem*, for which you ought to ( and I doubt not but you do ) humbly Bless the Lord, That you ( and, they who shall succeed you ) may be yet *Greater Blessings*, Let me Commend unto you the Example of this Blessed Man, whose *Life* is here described. When *Jerome* had considered the Life of *Hilarion*, he Resolved *Hilarion shall be the Champion, whom I will follow !*

Say each of you, *Mitchel*, ( once a Tutor in *Harvard Colledge* ) shall be the Example, whom I will Imitate ! You will see in the Story of his Life, that he did not only Instruct his Pupils in the Knowledge of the *Tongues* and *Arts*, but that he would sometimes discourse them about the *Spiritual Estate* of their Immortal Souls. Such private *Personal Instructions*, are many times more Effectual to Conversion than *Publick Sermons*. Some very worthy Persons who were once his Scholars, have a Living Remembrance of his Words, to this Day. Others of them are now with him in Glory, blessing God to Eternity, whose Providence disposed them under such a Tutor. Famous Dr. *Preslem* chose rather to Live in *Cambridge*, than in any place in *England*, because by Reason of the *University* there, he had an Opportunity, *Non modo dolare Lapides sed Architectos*, to prepare Builders for the House of God. The Angels in Heaven would not think it beneath them, to be employed in so Great a Work and Service for the Churches of Christ as that which Infinite Grace has call'd you unto. If you follow those, that have gone before you ( *Mitchel* in particular ) as they have followed Christ, your Names will be Precious & Honourable like theirs, & you shall Live after you are Dead, as they now do.

As for you that are the *Students* in the *Colledge* : I have often ( as you know ) in my Discourses among you, Exhorted you above all things to Study Christ, and to be mindful of, *The One Thing Necessary*. Gifts without Grace will be of no Avail unto you at last. You may excel in *Knowledge*,



and yet be of all in the world the most miserable, and most like to the *Devils*, as a *Converted Indian* once said concerning some *Scholars*. You know that many *Philosophers* who were *Heathen* excelled in that which is called, *Humane Learning*. And so have some *Papish Authors* (*Jesuites* especially) done, whose *Books* have been very *Edifying* to others. I must confess, that as to that small measure of *Knowledge* which I have attained unto, I have, ( for some part of it ) been beholden to the *Divine Providence* for the *Works* of *Ricciolus*, *Galtruchius*, and others of that *Fraternity*, who were very *Learned men*, though *Enemies* of the *True Protestant Religion*. Knowledge then without *Christ* and *Holiness*, will never bring you to *Heaven*. One has written a *Book*, *De Salute Aristotelis*; And another, *De Animabus Paganorum*; endeavouring to prove, that the *Philosophers* who *Knew not the Only True God*, nor *Jesus Christ*, have *Eternal Life*. Let such and all other *Pelagian* and *Arminian Principles* be far from you. But do not think that it is enough, if you be *Orthodox*, in the *Fundamental Points* of *Religion*. It was not ( I can assure you ) on any such *Account* that your *Fathers* followed *Christ* into this *Wilderness*, when it was a *Land not sown*. If you degenerate from the *Order of the Gospel* ( as well as from the *Faith of the Gospel* ) you will justly merit the *Name* of *Apostates*, and of *Degenerate Plants*. And such *Degeneracy* in the *Children of New-England*, and most of all in you will be worse, than in any *Children in the world*. If any of you shall prove such, Re-

member that you were told, that *you take an unhappy time to Degenerate in.* He whose *San* is in his Hand, will thoroughly purge his Floor. The Day is near, when the Lord Jesus Christ will make His Churches more pure & Reformed, than in the former Ages; and will you at such a Time corrupt your selves with loose and large Principles in matters relating to the House of God, *Whose House Holiness becomes for ever!* How if some of you should live to see that Scripture verified, where the Lord says, *The Levites that are gone far from me, when Israel went astray, they shall not come near unto me, to do the Office of a Priest unto me, but the Sons of Zadok that kept the Charge of my Sanctuary, they shall enter into my Sanctuary, and they shall come near to my Table to Minister unto me!* Ezek. 44. 10, 15. Let me Recommend unto you the weighty words of my most dear and worthy Friend and Predecessor, Mr. Oakes, once your Learned President, which he delivered (and afterwards Printed) on a very solemn Occasion. He speaketh to you thus. "Consider  
 " (saith he) what will be the End of  
*In his Election* " Receding or making a Defection from  
*on Sermon on* " the Way of Church Government esta-  
*Deut. 32.* " blished amongst us. I protest, I look  
*29. p. 44.* " upon the Discovery and Settlement  
*Ec.* " of the Congregational Way, as the  
 " Boon, the Gratuity, the largeness of Divine  
 " Bounty, which the Lord graciously bestowed  
 " on His People that followed Him into this Wil-  
 " derness; and a great part of the Blessing on the  
 " Head of Joseph, and of them who were Sepa-

"rate from their Brethren. These Good People  
 "that came over, shewed more Love, Zeal, and  
 "Affectionate Desire of Communion with God in  
 "pure Worship and Ordinances, and did more in  
 "Order to it than others, and the Lord did more  
 "for them than for any people in the world, in  
 "shewing them the Pattern of His Houle, and  
 "the true Scriptural way of Church Government  
 "and Administrations. God was certainly in a  
 "more than ordinary way of favour present with  
 "his Servants, in laying of our Foundations, and in  
 "settling the way of Church Order, according to the  
 "Will and Appointment of Christ Consider  
 "what will be the sad issue of Revolting from the  
 "way fixed upon, to one Extream or to another,  
 "whether it be to Presbyterianism or Brownism; as  
 "for the Presbyterians, it must be acknowledged,  
 "that there are among them as Pious, Learned,  
 "Sober, Orthodox men, as the World affords; &c  
 "that there is as much of the Power of Godliness a-  
 "mong that party, and of the Spirit of the good  
 "Old Puritans, as among any people in the  
 "World. And for their way of Church Govern-  
 "ment, it must be confessed, that in the Day of it,  
 "it was a very considerable step to Reformation.  
 "The Reformation in H. Edwards days was then a Bless-  
 "ed Work. And the Reformation of Geneva & Scotland,  
 "was then a larger step, and in many Respects purer than  
 "the other. And for my part I fully believe that the Con-  
 "gregational way far exceeds both, and is the Highest Step  
 "that has been taken towards Reformation, and for the  
 "Substance of it, it is the very same way, that was esta-  
 "blished & practised in the Primitive Times, according to

" the Institution of Jesus Christ. I must needs say, that I  
 " should look upon it, as a sad Degeneracy, if we should  
 " leave the good old way, so far as to turn Councils & Synods  
 " into Classes & Provincial Assemblies, and there should be  
 " such a Laxness in Admission of Members to Communion, as  
 " is pleaded for, and practised by many Presbyterians, & El-  
 " ders should manage all themselves in an Autocrasorical  
 " way, to the Subversion of the Liberty & Priviledge of  
 " the Brethren. Thus Mr. Oakes. As for that Excellent-  
 ly Learned & Holy Man Mr. Charles Chauncey, who for  
 many years Presided over Harvard-Colledge, none of you  
 who now belong to that Society can remember him. But  
 you have heard what his Dying Charge to his Sons ( who  
 through Grace tread in their Fathers Steps ) was, in his  
*Last Will & Testament*, which you may see Published  
 with his Life, in due time. He that is now your Presi-  
 dent-- *A longe sequitur vestigia semper adorans* ; yet is  
 willing not to Evert or undermine the Foundation, which  
 his Blessed Predecessors, have layed, but to Build thereon.  
 I remember Buchanan ( who was Tutor to K. James I. )  
 in the Preface to his Baptistes, which he Dedicates to that  
 K. sayes, That the Reason why he did so, was, " That  
 " in case He should through the Influence of Evil Coun-  
 " sellors, or from any other Cause, be Guilty of Male-  
 " Administration in His Government, after Ages should  
 " know, that the Blame ought to be Imputed not to His  
 " Tutor, but to Himself. So let me say, If you the Stu-  
 dents in Harvard-Colledge, or any of you, shall deviate  
 and degenerate from the Holy Principles and Practices of  
 your Fathers, the World shall know, and Posterity shall  
 know, That the Reason of it, is not for want of being  
 otherwise Instructed by your Present, as well as by For-  
 mer Presidents.

May 7.  
 1697.

INCREASE MATHER.



## Ecclesiastes.

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O R,

The LIFE of

Mr. Jonathan Mitchel.

*Sanctorum Vitas Legere & non Vivere, frustra est;  
Sanctorum Vitas Degite, non Legite.*

§ I. **I**T is Reported concerning the Ancient *Phrygians*, that when a *Priest* expired among them, they Honoured him with a *Pillar* Ten Fathom high, whereon they placed his *Dead Body*, as if he were to continue, after his *Death*, from thence Instructing of the People. Nor can a *Minister* of the Gospel have any more Honourable Funeral, than *That*, by which his Instruction of the People, may be most continued unto the People, after his Expiration. But I may without any Danger of *Mistake*, venture to affirm, That there cannot Easily be found, a *Minister* of the Gospel,  
C in

in our Dayes, more worthy to have the Story of his *Life* employed for the Instruction of *Mankind*, after his Decease, than our Excellent *Mitchel*. And therefore I shall now Endeavour to set him on as high a *Pillar*, as the best *History*, that I can give of his Exemplary *Life*, can erect, for that Worthy man; for whom Statues of *Corinthian Brasse*, were but Inadexquate Acknowledgments.

§ 2. If it were counted an Honour, to the Town of *Halifax* in *York shire*, that the famous *John de Sacro Bosco*, Author of the well known Treatise, *De Sphæra*, was born there; this Town was no less Honoured by it's being the Place of Birth to our no less worthy famous *Jonathan Mitchel*, the Author of a better Treatise, *Of Heaven*, who being descended (as a Printed Account long since ha's told us) of Pious and Wealthy Parents, here drew his first Breath, in the year 1624. The precise Day of his Birth is lost, nor is it worth while for us to enquire by an *Astrological Calculation*, what Aspect the Stars had upon his Birth, since the Event has proved, That God the Father was in the *Horoscope*, Christ in the *Mid Heaven*, the Spirit in the *Sixth-House*, Repentance, Faith and Love, in the *Eighth*: and in the *Twelfth*, an Eternal Happiness, where no Saturn can dart any malignant Rayes. Here, while the Father of his Flesh was endeavouring to make him Learned by a proper Education, the Father of Spirits, used the Methods of Grace to make him Serious; especially by

a fore *Favour*, which had like to have made the *Tenth* year of his Life, the *Last*, but then settled in his *Arm*, with such Troublesome Effects, that his Arm grew, and kept, a little *bent*, and he could never stretch it out *Rights*, until his Dying Day. And upon this Accident he afterwards wrote this Reflection; *Thus the Lord sought to make me Serious (Oh! when will it once be!) by steeping my first Entrance into years of Understanding, and into the Changes of Life, and my first motions to New-England, in Eminent and Special Sorrows.* Now his *First Motions to New-England*, mentioned in this Reflection, invite us to Hasten unto that part of our History, which is to Relate, that his Parents were some of those Exemplary *Christians*, which by the *Unconscionable* Impositions and Persecutions of the English *Hierarchy* upon the Consciences of People, as Remarkable for True *Christianity*, as any in the Realm, were driven out of it. In the year 1635. the Ship, which brought over Mr. *Richard Mather*, and many more of those *Puritans*, which had found the Church of *England*, then governed by such an *Assembly of Treacherous men*, (a Faction to whom that Name, *The Church of England*, never truly belonged) that they were put upon wishing with the Persecuted Prophet, *Oh! that I had in the Wilderness a Lodging place of way-faring men!* was further enriched by having on Board our *Jonathan*, than a Child about Eleven years of Age; whose Parents with much Difficulty and Resolution carried him unto *Bristol* to take

Shipping there, while he was not yet Recovered of his Illness. On the Coast of New England, they were delivered from a most eminent and amazing hazard of perishing, in a most horrible Tempest; upon which Deliverance Mr. Mather Preached a Sermon from that Scripture Joh. 5. 14. *Sin no more, lest a worse thing come unto thee*; whereby further Impressions of Seriousness were made upon the Soul of this Young Disciple.

§ 3. The Godly Father of our Jonathan found, that America as well as Europe, New-England as well as England, was a part of Old Adam's World; well stocked every where, with the Thorns of Worldly Vanities and Vexations; and that a Wilderness was a Place, where Temptation was to be met withal. All his Family, and the Jonathan of the Family, with the Rest, were visited with Sickness, the Winter after their first Arrival at Charlestown, and the Scarcity then afflicting the Countrey, added unto the Afflictions of their Sickness. Removing to the Town of Concord, his greater matters continually became smaller there, his Beginnings were there Consumed by Fire, and some other Losses beset him in the Latter End of that Winter. The next Summer he Removed unto Saybrook, and the next Spring unto Weatherfield, upon Connecticut River, by which he Lost yet more of his Possessions, and plunged himself into other Troubles. Towards the Close of that year, he had a Son-in-law Slain by the *Pequot Indians*;



*dians*; and the Rest of the Winner they Lived in much fear of their Lives from those Barbarians, and many of his Cattel were destroyed, and his Estate unto the value of some Hundreds of Pounds was damnified. A *Shallop*, which he sent unto the River's mouth was taken, and burned by the *Pequots*, and Three men in the Vessel Slain, in all of whom he was nearly concerned: So that indeed the *Pequot* Scourge fell more on this Family, than on any other in the Land. Afterward there arose unhappy *Differences* in the place where he Lived, wherein he was an *Antagonist* against some of the *Principal Persons* in the place, and hereby he that had hitherto Lived in precious *Esteem* with Good men, wherever he came (as a Record I have seen, testifies concerning him) now suffered much in his *Esteem* among many such men, as 'tis usual in such Contentions, and he met with many other Injuries: For which Causes, he transferred himself, with his Interests, unto *Stamford* in the Colony of *New-Haven*. Here his House, Barn and Goods were again Consumed by Fire; And much Internal *Distress* of mind accompanied these Humbling Dispensations. At last, that Most Horrible of Diseases, the *Stone*, arrested him, and he underwent unspeakable *Dolours* from it, until the year 1645. when he went unto his Rest, about the Fifty fifth Year of his Age.

§ 4. Although the Good Spirit of God, gave our *Jonathan* to Improve much in Holy Disposi-

tions while he was yet a Youth, by the Calamities, which thus betel his Father; and particularly upon Occasion of a sad thing befalling a Servant of his Father's, who instead of Going to the Lecture at *Hartford*, as he had been Allowed and Advised, would needs go sell a Tree for himself; but a broken Bough of the Tree struck him Dead, so that he never spoke or stirred more; our *Jonathan*, who was then about Fifteen years old, in one of his Papers does Relate, *This Amazing Stroke did much stirr my Heart, and I spent some time in Endeavouring the work of Repentance, according to Mr. Scudder's Directions in his Daily Walk:* nevertheless he had this Disadvantage, that he was thereby Diverted from Study and Learning, for the first seven years after his Coming into the Countrey. Had it not been for the Disadvantage of this *Intermission*, we had seen some Lively Emulation of *Bellarmino's* open Lectures of Divinity, at Sixteen years of Age, or *Torquato Quasso's* Receiving his Degrees in Philolophy and Divinity at Seventeen, or *Grotius's* publishing of Commentaries, at the like Seventeen. For he was, as the Historian observes, all that will prove Considerable, must be, *Puer, qui Seminario Virtutum Generosiore concretus, aliquid Inclytum designasset.* But after so long an *Intermission*, as until September in the year 1642. and the Eighteenth year of his Age, upon the Earnest Advice of some that had Observed his great Capacity, and especially of Mr. *Mather*, with whom he came into *New-England*, he Resumed

furnish'd his Designs for *Study* and *Learning*: wherein he made so vigorous a Progress, that in the year 1645. he was upon a strict *Examination*, Admitted into *Harvard Colledge*. Nor was it very long before Mr. *Mather*, who was the Adviser of this matter, had the Consolation of seeing the Excellent Labours of this person, in the Pulpit, worthy of his own Constant *Journeys* to his monthly *Lectures*; yea, and the most Considerable *Faithers* of the Countrey, with himself, treating this person, as not *Coming behind the very Chiefest of them all*, and *Tasting* his Communications, not as *Unripe Grapes*, or *Wine just out of the Press*:

§ 5. But before we can fairly Arrive to that part of our Story, it will be as profitable, as necessary for us, to Observe the *Steps* whereby God made him Great. The Faculties of Mind, with which the God that Forms the Spirit of man, enriched him, were very Notable. He had a *Clear Head*, a *Copious Fancy*, a *Solid Judgment*, a *Tenacious Memory*, and a certain *Discretion*, without any *Childish Lascivety*, or *Levity* in his Behaviour, which commanded Respect from all that viewed him: So that it might be said of him, as it once was of a Great Person, in the English Nation, *They that knew him from a Child, never knew him any other than a Man*. Under these Advantages, he was an *Hard Student*, and he so Prospered in his *Indefatigable Studies*, that he became a *Scholar of Illuminations*, not far from the *First Magnitude*: Recommended by which Qualifications, it

was not long before he was Chosen, a *Fellow* of the *Collodge*. But the main Strokes of his *Collodge-Life*, that I shall single out for my Readers Observation, are of yet an higher Character. Know then, that as it was his own Counsel to his Brother, *The Writing of sometimes your former and present Life, would be a Thing of Endless Use*, thus it was his manner, whilst in the *Collodge*, to keep a brief *Diary*, written in the *Latine Tongue*, which he wrote indeed fluently and handsomely; and from a part of this *Diary*, by him Entitled, *Vite Hypomnemata*, happily fallen into my Hands, I shall note some few Remarkables.

He kept a strict Eye upon his *Interior State*, before God; and upon the Dispositions of his *Heart*, as well in *Sacred*, as in *Civil* Entertainments: but with an *Extreme Severity* of Reflection upon himself, when perhaps, at the same time the *Severest Spectator* upon Earth besides, would have judged every thing in him worthy to have been *Admired*, rather than *Censured*. He would Record such Things as these.

One Time,

*Inter precandum, Deus ab insipido ac Desolato Corde juste ab fuit, ut me (quo nihil magis necessarium) humiliaret; Nam aliter (si paulo melius aliquando se habeat Cor) est in me, quod propheta Spirituali Superbia sistit*

In my Prayer, God was justly withdrawn from my Unfavoury and Desolate Heart, that so He might Humble me; than which there is nothing more needful for me. For otherwise (if my Heart be at any time in a little better frame) there

*latur. Eram tamen inde non-nihil ad Deum Excitator.*

At another time,

*Jejunio privato interfui, ubi multo Stupore, et multa vanitate Oppletus sum; aliqua tamen viguerant Suspiria et Deus non visus est me omnino abdicare, sed paulo meliorem fecit; utinam tenuissem et fovissem Desideria, quae tunc accendis.*

At another time,

*Locum communem habui; vix abstinui a secreta superbia; Licet turpissima vanitas Animi (qua nunquam non omnia mea venenantur) me coram Deo, prostravisset, præter alia mea peccata, quae me infra vermes ponunt, Neque sane unquam aliquid aut facio aut dico, unde plus pudoris quam Honoris, mihi non nascitur, si omnia mecum perpendo; et Deus solet semper aliquid relinquere, unde me (saltem apud me) pudefacit.*

there is that in me, which is tickled with Spiritual Pride. Nevertheless I was from hence more Excited God-ward.

I was present at a private Fast, where I was filled with much Sortishness & Vanity: Yet I had some Lively Sighs; & God seemed not wholly to cast me off, but made me a little Better than I was before. I wish I had Retained & Cherished the Desires, which He then Enkindled!

I Common-placed. I could Scarce abstain from Secret Pride; altho' a very base Vanity of mind (with which every thing of mine is poison'd!) had laid me low in the Dust before God; besides my other Sins, which lay me lower than the very Worms of the Dust. But indeed, I never Do or Say, any thing, from whence there arises not more of Shame than of Honour to me, if I Consider all things; & God uses in all ever to leave something, by which He makes me, at least ashamed of my self. I

At another time,  
Colloquiis Hilaribus, cum  
Sociis quibusdam nimis in-  
dulsi

At another time,  
Adibam Bostonium, et i-  
i Libertatem Civilem acce-  
pi, sed ex Oblectamentis Leve  
et Insipidum Cor.

At another,  
Liberius quam prudentius  
quedam locutus sum, unde  
mihi pudor.

I gave too much Liberty  
unto Merry Talk, with  
some of my Friends.

I went unto *Boston*, and  
there took a Civil Liberty :  
But from such Entertain-  
ments my Heart grew  
light and unfavoury.

I discoursed some things  
with more Freedom than  
Wisdom ; for which, I was  
ashamed of my self.

Again ; He laid up the more especial *Admoni-  
tions* which touched him, in the Sermons that he  
heard Preached, or in other more private and  
useful Conferences, and the *Resolutions* which he  
thereupon, asked the help of Heaven to follow.  
He would Record such Things as these.

#### One Time

Vix aliquid apud Deum  
sapui, sed excitavit me  
Concio Magistri Shepar-  
di, Tremenda plane et præ-  
stantissima. Docuit Ali-  
quos esse qui videntur In-  
veniri et Servari a Christo  
et tamen postea pereunt.  
Hæc me terrebant ( et uti-  
nam infixæ hæerent ! )  
ne tantum viderer esse

I had little Savour on  
my Spirit before God : but  
a terrible & Excellent Ser-  
mon of Mr. *Shepards* awa-  
kened me. He taught, that  
there are some who seem to  
be found and Sav'd by  
Christ, and yet afterwards  
they perish. These things  
terrified me, ( and I wish,  
they had stuck fast in me ! )  
lest I should only seem to  
belong

*Christi, et ne ad mortem usque sic pergerem. Rogavi Deum, ut mei Misertus totam rem ageret. Illa Nocte multo pudore, apud me suffusus eram, quod hactenus nihil in Meditatione quotidiana feceram, et hinc cæcus et ignarus in Divinis, extra meipsum, et sine Deo, per Integras Septimanas vixeram. Jam Statui Meditandi opus, quotidie urgere, quod ante hac aliquoties statui, sed, heu! Proposita violavi; unde succenset Deus. Ab, Quot et Quanta scire potuissem de Deo, si serius et constans in Meditatione fuisssem!*

At another time,

*D. Shepardus utilissime docuit. Illa Nocte Seræ instabant Cogitationes, de infanda mea miseria, qua sine Deo, sine Redemptione,*

belong unto Christ, and lest I should thus go on unto Death. I Beg'd of God, that He would have mercy on me, and accomplish the whole work of His Grace for me. That Night I was covered with no little shame, because I had hitherto done in a manner, nothing at the work of DAILY MEDITATION, and hence I had lived Blind, and Ignorant in Divine Things, a stranger to my self, & without God, for whole Weeks together. I now Resolved, every Day to urge the work of MEDITATION, which heretofore I have often Resolved, but alas, I have Violated my purposes; for which cause, God is Angry with me. Ah! How many, how mighty Things of God might I have understood, if I had been Serious and Constant in MEDITATION!

Mr. Shepard Preached most profitably. That night, I was followed with Serious Thoughts, of my Inexpressible misery, where-  
in

*a Sabbato ad Sabbatum miserrimus pergo. Inde Tria statuebam mihi Observanda, quæ etiam Deo, commendabam, ut in me efficeret. Primo, Non Quiete manendum in hac mea conditione; Intolerabile esse, ut sic pergerem. Secundo, Precandum constanter, sine Languore, aut Intermissione, mane nocteque Implorandum Deum, intimis et ineffabilibus suspiriis. Tertio, si Deus non auscultaverit, et quæ opus sunt præstaret, in Amore suo manifestando, saltem Lugeam et Lachrymem, et pergam in Amara-rudine Animæ; si Conso-lationem et Pacem a Deo, non habuero, saltem nullam omnino habeam!*

At another time,

D. Samuel Matherus eximie concionatus est, de Immutabilitate Dei. Inde Redarguebat mutabilitatem

in I go on most miserably from Sabbath to Sabbath, without God, and without Redemption. From hence I determined, That there are Things which I must Observe; and I Commended these Things unto God, that he would Effect them in me. *First*; That I must not remain quietly in this my condition; but that it is Intolerable for me to proceed as I am. *Secondly*; That I must pray constantly, without fainting, or any Intermission: Day and Night I must cry unto the Lord, with Groans that cannot be uttered. *Thirdly*; If God will not Hear me, nor do the Things that are needful for me, in manifesting to me His Love, let me at least Mourn, & Weep, and go on in the Bitterness of my Soul. If I shall not have Comfort, and Peace, from God, let me have None at all!

Mr. Samuel Mather Preached Excellently, concerning, *The Unchangeableness of God*. From hence he



*et Inconstantiam Hominum  
erga Deum. Hæc me ta-  
tigerunt: Consciens eram  
Inconstantia mea; Et se-  
rio, intusque perculsus,  
prostratus coram Deo ve-  
hementer Orabam Grati-  
am.*

he Rebuked the Changea-  
bleness & Inconstancy of  
men, towards God. These  
Things Touch'd me; for  
I was Consciens to my own  
Inconstancy; and being Se-  
riously & Inwardly Smitten  
with the sense of it, I cast  
my self down at the Feet  
of God, with Vehement  
Supplications for His  
Favour.

Furthermore, He Acquitted himself, as One  
concerned for the Souls of his Pupils, when he  
came to have such under his Charge; & was very  
desirous to see their Hearts renewed by Grace,  
the ( Beginning or ) Head of Knowledge, as well as  
their Heads furnished with other Knowledge. He  
would Record such things as these.

At one Time,

*Alloquebar M. W. de  
Salutis Negotio. Multis il-  
lum hortabar, monebam,  
et dirigebam, ad illud cu-  
randum, ne suffocaret Convi-  
ctiones, e: inconstantia Deum  
luderet, sed precibus IPOS  
KAPTERHΣ H. Utinam  
ipse præstarem, quæ dixi!  
Deus, serva illum Juve-  
nem!*

I spoke unto M. W. a-  
bout the matters of Eternal  
Salvation, I largely Exhor-  
ted him, advised him, di-  
rected him to be careful of  
This, that he did not Stifle  
his Convictions, & mock  
God by Inconstancy, but  
be instant in Prayer. I wish  
I could my self Do, what I  
spoke! Lord, Save that  
Young man!

S. M.

At another time,

*S. M. primus e Pupillis meis, me allocutus est de Animæ suæ Statu; plura quidem quam sperassem Lætus audiivi; et (quod Deus dedit) Consilium addidi, ut pergeres diligenter Deum sequi, Animabam ad sequendum Deum; At pudebat me Ariditatis sinu mei.*

S. M. the first of my Pupils, had some Speech with me, about the State of his own Soul; I Gladly heard more from him, than I Expected; & (with the Help of God) I Counsell'd him, that he would go on to follow hard after God. I Encouraged him to follow the Lord; but I was ashamed of the Barrenness of my own Soul!

Yea, How watchful he was, on all Occasions, to Observe what Occasions he might have to Do Good among all the Scholars, I shall no more than Transcribe the following Passage, to intimate.

*Nocte, inter Scholares, multa seria dixi de Cognoscendis Rebus Pacis Nostræ, in Die nostræ. Utinam ipse mibimet Auscultarem! Die sequenti plura ego collocutus sum cum Contubernaliis, ad probandum, esse Deum, et Scripturas esse ipsius verbum. Ah, nimium cepit inter nos ATHEOTES, et video Satanam multos perniciosissimos Di-*

At Night, among the Scholars, I uttered many Serious Things, about, Knowing the Things of our Peace in our Day. Oh! that I could my self herein but hearken to my self! The Day following, I discour'd more, with my Chamber-fellows, to prove, That there is a GOD, and that the Scriptures are His Word. Alas, Atheism creeps in too much among us,

*alogifimos in Nonnullorum mentes injicere ! Hoc malo peribunt multi Juvenes, ni miserearis, O Deus ! Et sensi me adhuc in his miserrime tenebricosum, nec magis aliquid Rogandum, quam ut Stabiliret me quoad Fundamentales istas veritates, claramque hic visionem daret ! Hinc aliquando Occasiones Capto Realitatem, TON OEOY inculcandi, et illustrandi : quod non prorsus mane video. Utinam majori Cordis sensu, ego possem Deum prædicare. Sed quid mirum me opplevi Tenebris, qui Oppletus sum Cupiditatibus !*

us, and I see that Satan does cast many most Pernicious Reasonings into the minds of some. Many Young men, will perish by this Mischief, Except thou, O Lord God, have Mercy on them ! I found my self also most miserably dark in these things ; nor is there any thing that I have more cause to ask, than this ; That He would Establish me in these Fundamental Truths, and give me a Clear Vision of them ! From hence I sometimes do Snatch at Occasions, to inculcate and illustrate the Reality of the Things of God : which I see, is not altogether in vain. I wish, I could Preach God, with greater sense upon my Heart But what wonder is it, if I that am full of Lusts, be also full of Darknes !

Reader, see how impossible it was, for this Excellent young man to Record any thing in this *Diary*, without some stroke of *Humiliation* and *Admonition* to himself in the Close of all : The ready way of becoming *Excellent* !

And while he was thus a young man, residing  
in

in the *Colledge*, he would sometimes, on the *Saturday*, Retire into the *Woods*, near the *Town*, and there spend a great part of the *Day*, in Examining of his own *Heart* and *Life*, Bewailing the *Evils*, which made him want the *Mercies* of *God*, and Imploring the *Mercies* which he wanted of the *Lord*: which *Cultome* of spending *Saturday*, he had formerly attended also at *South-Hampton*, while he was yet, but as a *School-Boy* there. Moreover, it was, while he thus Resided at the *Colledge*, that his Brother *David*, under deep Distresses of mind about his Everlasting Interests, addressed him for Counsel; and our *Jonathan* then wrote unto his Brother that *Golden Letter*, which was almost Thirty years after, published in *London*, at the End of his *Discourse of Glory*; A Letter whereof the famous *Collins* makes this Remark, Every Reader sensible of *Spiritual Things*, will see it written with an Excellent Spirit, the Spirit of *God*, and drawn out of his own Experiences, and this when but newly Entering upon his *Ministry*: A Letter, wherein he Discovers that Experimental Acquaintance with the Operations of *Sin*, and of *Grace*, upon the Souls of men, which may Intimate how Eminent he was in One of the Accomplishments most necessary to the *Ministry* of the *Gospel*, before he had yet Entered upon it. If *Chrysostom*, the *Ancient*, were sometimes called, *Insignis Animorum tractandorum Artifex*, Reader, here was a young man, who effectually proved himself, An Artist, at handling the Cases of a Soul!

I Remember, that *Alexander More* judges Three certain *Epistles*, to be the most *Consummate Pieces*, that ever the World saw; Namely, *That of Calvin* before his *Institutions*; *That of Thuanus*, before his *History*; and *That of Casaubon*, before his *Polybius*. Now though this *Epistle* of our young *Mitchel*, come not into that *Class*, for the Enbellishments of *Literature*, yet it has been Reckoned one of the most *Consummate Pieces*, in the *Methods of Addressing a Troubled Mind*.

§ 6. The Extraordinary Learning, Wisdom, Gravity and Piety of this Incomparable Young man, caused several of the most Considerable Churches in the Countrey, to contrive how they might become Owners of such a *Treasure*, even before ever he had, by one Publick Sermon, brought forth any of the *Treasure* wherewith Heaven had Endowed him. The Church of *Hartford* in particular, being therein Countenanced and Encouraged by the Reverend Mr. *Stone*, sent a Man, and Horse, above an Hundred miles, to obtain a visit from him, in expectation to make him the Successor of their ever famous *Hooker*, and though upon the first motion to him from *Hartford*, his Humble Soul, wrote these words, *I had more need get alone into a Corner, and weep, than think of Going out into the World, to Do such Work: Darkness and Death clouds my Soul!* Yet he was prevailed withal to visit them. At *Hartford* he Preached his First Sermon. (June 24 1649.)

upon Heb. 11. 27. He Endured, as seeing Him who is Invisible; On which Action, though with his usual Humility, he wrote this Reflection in his Diary; In Preaching I was not to seek of what I had prepared; but my own Heart was Drie, Carnal and Unaffected, and methought I could not speak with any Evidence, or Presence of the Spirit of God; so that when I had done, I was deeply ashamed within my self, and could not but Loath my self, to think how miserably I had behaved my self, in that High Employment, and how unsavoury, sottish and foolish my Heart had been therein; I thought, I, and all I did, well deserved to be Loathed by God and man: Yet that Judicious Assembly of Christians, were so well pleased with the Labours whereof he himself thought so meanly, that in a Meeting the Day following, they Concluded to give him an Invitation to Settle among them: Adding, That if he saw it his best way to continue a year longer at the Colledge, they would however immediately upon his Acceptance of their Invitation advance a considerable Sum of Money, to assist him in furnishing himself with a Library (not unlike what the *Transylvanian* Senate once did for the Hopeful young *Lucas Pells*, when they saw him, *Juvenem Dotibus Ornatum a Deo, non vulgaribus*:) which they said, was, No new thing unto them, having had Mr. Hooker's Instruction for Doing so. But he durst not then Accept of their Kind Proposals: For, before his Journey to *Hartford*, the Renowned Mr. *Shepard*, with the Principal Persons

## Mr. Jonathan Mitchel.

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sons in Cambridge, had importunately pray'd him, that he would come down from Hartford, as free as he went up, insomuch as he did upon divers Accounts most belong to Cambridge, & Cambridge did hope, that he would yet more belong unto them. When Mr. Shepard first mentioned this thing unto him, he did with his constant Humility record it in his Diary, with this Reflection, *Eo mirabar hinc rem: Quid in me videt Populus Dei? Totum Negotium Reliqui Deo agendum.* I wonder'd at this matter! What is it that the People of God sees in me? I left the whole Business to the Divine Management! And now Returning to Cambridge, he no sooner came into the Pulpit (Aug. 12. 1649.) but Mr. Shepard, must go out of it! Mr. Shepard in the Evening told him, This was the Place, where he should, by right, be all the rest of his Days: and enquiring of some good People, How Mr. Mitchel's first Sermon was approv'd among them; they told him, Very well. Then said he, My Work is done! And behold, within a few Days more, that Great Man was by Death taken off, so that the Unanimous Desire of Cambridge for Mr. Mitchel to be their Pastor was Hasten'd, with several Circumstances of Necessity, for him to Comply with their Desire. But as the Jewes us'd to say about the Birth of R. Jehuda, on the very same Day, that another famous Rabbi dyed, *Eo die occidit Lux Israelis, et iterum Ortus est*; So I may now say, The same Day was the Light of New England, Extinguished and Reviv'd!

§ 7. *Occubuit Sol; Nox nulla Secuta est.*  
 Upon the setting of *Shepard* there arose *Whitchel*,  
 in whose *Light* not only the Church of *Cambridge*,  
 but the Colledge, and the whole Country, were  
 now to Rejoyce for a Season. The Eyes of all *New-England*  
 were upon him, with Great Expectations; and he did more  
 than answer their Expectations: for he was indeed, an  
*Extraordinary Person*. But scarce a Paragraph of his  
*Life* can be written to the *Life*, without some  
 Reflection upon that *Humility*, with which the Spirit of  
 the Lord *Jesus Christ*, both prepared him for, and adorned  
 him in, all of that Figure, whereto he Arrived in the  
 Service of the Churches. Just upon the Time of his  
 Beginning his Ministry at *Cambridge*, he was taken  
 dangerously Sick of the *Small Pox*, but though he  
 were Sick nigh unto Death, God had Mercy on him,  
 and not on him only, but on all the Churches thro' this  
*Wilderness* in him. No sooner was he Recovered  
 of that Sicknes, but this Humble Soul, wrote,  
 Octob 4. 1649. in his *Diary*, (which after this time,  
 spoke *English*,) these among other passages: *It has*  
*been of late Weeks a special time of Adversity with*  
*me, The Lord Help me to Consider it! I might say,*  
*My skin is Broken, and become Loathsome; and,*  
*There is no Rest in my Bones because of my Sin,*  
*my Loins are filled with a loathsome Disease, &*  
*there is no soundness in my flesh; By such a foul,*  
*noisom, filthy Disease, it well appeared, what I indeed*  
*was; as the Prophet speaks, Full of putrefying Sores.*



*It being at this Time, I was as a City set upon an Hill; That when I was attempting the Pure and Sacred Work of the Ministry, I should be surprized with that Horrible Disease! Do I begin to be some Body in the world? God will make me Vile in the Eyes of the whole Country; God will Humble me before the Sun, and in the Sight of all Israel. He will have me begin my Ministry with this Disease: He knows, that I have need of a Great Deal of Purifying, before I come to that. A loathsome Sinner shall have a loathsome Sickness! And the Grace of Heaven that made this Fit of Sickness, to be Considered thus as an Humiliation, by this Eminent young man, then Entering upon his Ministry, did by continually Infusing other Thoughts full of Humiliation into him, lay the Foundation of stately Superstructures. As our Lord Jesus Christ, entering upon His Ministry, endured the forest Conflict of Temptation, that He had ever met withal, so did this Excellent Ambassador of that Lord; He had his Mind sorely Buffeted with Amazing & Confounding Apprehensions. Perhaps it will be many ways profitable unto some Candidates of the Ministry, as well as others, to see these Papers Recite some of the sad Passages, that rolled over the Soul of a most Lovely Preacher, when he was Beginning to Preach the Gospel of Peace. We then find him at a Time, when every one admired the Excellencies that Beautified him, thus Writing and Thinking of himself, as the Deformedest Sinner in the World. At one time.*

*"I have Lived in this World almost Twenty*

" five years, and unto this Day have known lit-  
 " tle of God in Christ, made little Provision for  
 " Eternity, got little Acquaintance with the favour  
 " and love of God. How I have Improved this  
 " Time, Wo to me, I may be ashamed to speak,  
 " amazed to think ! *At another time,* " Lord, I  
 " know not whether ever such a Sinner, as I, came  
 " to Thee for Mercy ; whether ever such a work  
 " was done to any poor Wretch, as the saving of  
 " my Soul must be. *At another time.* " I have  
 " run through all the means of Knowledge, and  
 " yet see no Truth Really, and in the Glory of  
 " it ; All Afflictions, and yet am not Humbled nor  
 " Serious ; All Mercies, and yet am not Thank-  
 " full ; All Means of Good, and yet am Evil, only  
 " Evil, Transcendently Evil, in the highest De-  
 " gree, to this Day. *At another time.* " If God  
 " do me any Good, or do any Good by me, it  
 " must be a Creating work. Lord, I am fit for  
 " nothing ; ( Good for nothing at all ) neither to  
 " Live, nor Dy ; neither to Teach, nor Learn ;  
 " neither to Think, nor Speak ; neither to Do,  
 " nor suffer ; neither to Communicate Good,  
 " nor receive any ; Go through all that I am,  
 " either within, or without, what am I, but Vile-  
 " ness, and Abomination ? *At another time.* " The  
 " Church will ( I suppose ) this day, consider, &  
 " determine a Day for Ordination ; but did there  
 " ever such a Creature, as I am, go about such a  
 " business ? I was low, and vile this time Twelve-  
 " month, when they first made the Motion ; but  
 " I

" I am far lower and viler now. Great is the  
 " wrath of God that lyes upon me ; and the to-  
 " kens of it are in some respects increased. I can-  
 " not, with Confidence go to God, as my Father  
 " in Jesus Christ. I know no Truth of God to  
 " any purpose. I have no Treasure of Christi-  
 " Experience : I know not what belongs to the  
 " main matters of Conversion and Salvation. My  
 " Sin is enough to bring a Curse upon all I do, &  
 " upon the whole place : I am under the very  
 " feet of Satan, in respect of it. *Object.* But shall  
 " not my Sin then hinder me, and make me Refuse this  
 " Work of the Ministry ? *Answ.* " That is to mend  
 " one Sin with another. The more evil, and the  
 " less good I have done, the more need I have to  
 " give my self up to do what good I can Now ;  
 " Sure I should not chuse my Sin, and leave Gods  
 " Work ; and if I cast it away, and go to God to  
 " take it away, and wait on Him, 'tis possible with  
 " Him, to deliver me from it, and to help me in  
 " His Work : Though that would be the greatest  
 " wonder, that ever was done ! However, let me  
 " lve at His Feet, and leave my self with Him.  
 " *Quest.* Why do I enter upon it ? *Answ.* Because  
 " God bids me, and Commands me ? *Luk. 5.* He  
 " will have it so, and why should my self, or Sin,  
 " or Satan, say, What doest Thou ? *Object.* But it  
 " may be God will take no Pleasure in me ? *Answ.* I  
 " deserve He should not, but yet He deserves to  
 " be Honoured & Served ; and let it be my Hap-  
 " piness and Joy to do that, whatever becomes of  
 " me

" me at last. *At another time.* " My case is now  
 " such ( so Dreadful, Desperate and Forlorn ) as I  
 " think, there never was the like upon Earth, since  
 " Adam was formed, unto this Day : There is  
 " only this place of Hope, That there is a Degree  
 " of Mercy in God, beyond what any ever yet  
 " made use of ! for no man ever came to the End  
 " of Infinite Mercy : Lord, Honour Thy self by  
 " me, some way or other, what ever become of  
 " me. *At another time.* " Lord, It is the Hour &  
 " Power of Darkness with me ; I feel the Dreadful  
 " Rage of Satan, and my vile Heart, now against  
 " me, to overturn me, and to cut off thy Name,  
 " which Thou callest me to bear in this Place. I  
 " know not what will become of me, nor what to  
 " say to Thee : but I leave my Woful Soul, and  
 " self to thy Disposing, Lord, I am in Hell, wilt  
 " thou let me lye there ? *At another time.* " God  
 " hath put this Fear into my Heart, lest this be the  
 " Fruit, and Recompence of my Sin, that I shall  
 " never know God for mine in Truth, but Live  
 " and Dy, in an unsound and self Deceiving way ;  
 " that I should have many fears and Prayers, and  
 " Good Affections and Duties and Hopes, and Or-  
 " dinances, and Seemings, but never an Heart  
 " soundly Humbled, and soundly Comforted unto  
 " my Dying Day, but be a Son of Perdition to  
 " the last, and never have God's special Love  
 " Revealed and Assured to me ! Lord, keep this  
 " Fear alive in my Heart ! Such Passages as  
 these, abundantly discover the *Corruptions*, that laid  
 him

him exceeding *Low*, in his own Apprehension of himself, at the Time, when God was Raising him to *High* Improvements, among His People; and it was by those *Abasements*, that Heaven prepared him for thole *Improvements*. But being, after such *Preparations*, called forth to the Service of the Churches, his Employments came in so thick upon him, that he had not such lieisure as heretofore to Enrich his *Diarys*, with his Observations. He was at length Reduced unto this Custom, that Ordinarily, on the Week before he Administred the Sacrament of the *Lords Supper*, which was once in two Months, he spent a Day in *Prayer* with *Fasting*, before the Lord; and one of his Exercises on such a Day, was to Remind and Record, such Passages of Divine Providence towards *Himself*, his *House*, his *Flock*, the whole *Countrey*, yea, and the whole *Nation*, as he judged Useful to be Remembred; with him; and such especially as might Qicken the *Humiliations* & the *Supplications*, where in he was engaged.

§ 8. The *Death* of Mr. *Shepard*, was a *Death-wound* unto the Soul of Mr. *Mitchel*, whose Veneration for the Great *Holinels*, Learning, and Wildom, of his Predecessor, caused him to *Lament* exceedingly the Loss of so Rich a Blessing, and begin his own publick Ministry, at *Cambridge*, with Sermons full of those *Lamentations*. Indeed when he had Occasion to mention his own living *Four years* under Mr. *Shepard's* Ministry, he added, *Unless it had been four years living in Heaven,*

ven, I know not how I could have more cause to Bless  
 God with wonder, than for those Four years. Under  
 an Affliction, which he so much Repented, the  
 Comfort which he so sought for himself, he  
 thus expressed: *What a blessed thing is it to have*  
*the Mediator, the Man Christ Jesus to go unto, when*  
*I have no Friend that I can fully speak to, and open*  
*all my Complaints and Ails into His Bosome? I think,*  
*were Mr Shepard now alive, I would go and intreat*  
*his Counsel and Help, and Prayer. Why, now I may*  
*go freely into the Bosome of the Man Christ Jesus,*  
*who is able, faithful, tender hearted above the best of*  
*meer men. And I may Go, and tell him not only my*  
*Sorrows ( and yet that is no small matter, ) but also*  
*my Sins, all my Sins; though not without shame, yet*  
*without fearful Despair. I may Complain to Him of*  
*a strong Lust, and of an Hard Heart. And He does*  
*not only Pity me ( and that He does more than any*  
*man could do ) but is also fully able to Help me against*  
*Sorrow, yea, and against Sin too. And in Him, I*  
*may see, and take hold of the Pity, and Love, and*  
*Grace of God the Father, who through Him, is well-*  
*pleased. But that he might signalize his Affection*  
*to the Memory of his Predecessor, he speedily*  
*took the pains to peruse and publish the Ser-*  
*mons of that Worthy man, upon the Parable of*  
*the Ten Virgins, which make a Volume in Folio;*  
*with a most Excellent, and judicious Preface of*  
*his thereunto. Which afterwards, was not with-*  
*out its Remembrance in the Providence of God, when*  
*after his own Death, his own Sermons upon, The*  
 Glory

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Glory to which God hath called Believers by Jesus Christ (carefully Transcribed, and so Transmitted by Captain Laurence Hammond of Charlstown, to whose cares about it, the Church is now beholden for this Treasure,) were by some surviving Friends, Printed at London. And he whom I have once already compared unto Pollio, who Dyed, when between Forty and Fifty years old, was in this also, like that Germane Divine, who left behind him a Book of Sermons, *De vita aeterna*, whereof Melchior Adamitius, *Non solum suae Confessionis Homines omnium Ordinum in Deliciis habuerunt, atque habent; sed etiam Adversariorum nonnulli, minus meriti probaverunt*: Both Friends and Foes approved it. The young Gentlewoman, whom his Predecessor had married a little before his Decease, he now also married, upon the general Recommendations of that Widow unto him; and the Epithalamiums, which the Students of the College then Celebrated, that Marriage withal, were expressive of the Satisfaction, which it gave unto all the Good people in the Vicinity. Howbeit, before this, he had addressed himself unto the Venerable old Mr. Cotton, for leave to become his Son-in-law, and Mr. Cotton prognosticating the Eminency, which he would arrive unto, had given Leave unto it: But the Immature Death of that Hopeful young Gentlewoman, Mrs. Sarah Cotton, preventing so desirable a Match, made way for his pursuing and obtaining this other Settlement. Being so settled; he wholly gave himself up to the

the Services of his Ministry, with such a Disposition, as he expressed in his *Parting Advice* to another, who Travelling from hence to England, had these words from him at his Farewel; *My serious Advice to you is, That you keep out of Company, as far as Christianity and Civility will give you leave; Take it from me; The Time spent in your Study, you will generally find spent the most Profitably, Comfortably and Accountably.*

§ 9. Eighteen years did he continue a Pastor to the Church of Cambridge. And as that which Encouraged him to Accept at first the Pastoral Charge of that Flock, was his being able to write that Character of them, *That they were a Gracious, Savoury spirited people, principled by Mr. Shepard, liking an Humbling, Mourning, Heart-breaking Ministry and Spirit; Living in Religion, Praying men and women: Here (said He) I might have Occasions of many sweet Heart breakings before God, which I have so much need of!* So the Continual Prayers of such a People to the Lord Jesus Christ, for him, doubtless contributed more than a little, unto his being furnished from Heaven with such Rich Treasures of Light and Grace, as made his Ministry richly serviceable unto them all. In this his Ministry, he Preached over a great part of the Body of Divinity. And as Paul appealed unto his two first Chapters to the *Ephesians*, thus in some Degree, an Appeal might have been made unto those Labours of this Admirable Preacher,



Preacher, to Demonstrate his *Knowledge of the Mystery of Christ*. He made a most Entertaining *Exposition* on the Book of *Genesis*, and part of *Exodus*; he made many Incomparable Discourses on the four first Chapters of *John*: Occasional Subjects, he also Handled many; with much Variety: He likewise kept a *Monthly Lecture*, where he largely Handled Mans *Misery* by Sin, and *Salvation* by Christ, and entred on the Doctrine of *Obedience* due thereupon; and vast Assemblies of People from all the Neighbouring Towns, reckoned it, highly worth their pains to Repair unto that *Lecture*. The *Sermons* wherewith he fed the Church of God, were admirably *Well-Studied*; they still smelt of the *Lamp*; and, indeed, if there were nothing else to prove it, yet the Notes which he wrote in his Preparations for his Publick Exercises, were Proof enough of his being an Indefatigable Student. He ordinarily medled with no Point, but what he managed with such an extraordinary *Invention*, *Disposition*, and Copious *Application*, as if he would leave no material thing to be said of it, by any that should come after him. And when he came to Utter what he had Prepared, his Utterance had such a becoming *Tuneableness*, and *Vivacity*, to set it off, as was indeed *Inimitable*; though many of our Eminent Preachers, that were in his Time, Students at the *Colledge*, did essay to Imitate him. It has been observed by others, as well as *Jerom*, that *Quæ firmiter concepimus, bene loquimur, siquidem Talia in Anima Substanti-*

*Substantiam quasi Concoquendo sunt Conversa: and our Mitchell, having accordingly well Concocted what he was to Deliver, with clear and strong Thoughts upon it, expressed it with a Natural Eloquence, which, (as Tully says of all True Eloquence) cast the Hearers into Wonderment. Prolound Meditation having first, in his Heart got ready a well composed Meat-Offering for the House of God, his Tongue was as the Pen of a Ready-Writer to bring it forth: and his Auditories usually counted themselves at a Feast with the Inhabitants of Heaven, while he was thus Entertaining of them. His Preaching was not that which Dr. Manton would justly Rebuke under the Name of Gentleman Preaching: or, a sort of Harangue finely Laced and gilded with such Phalarate Stuff, as plainly Discovers the Vanity of them, that jangle with it: but he still spoke, as reckoning, that, if Seneca's Philosopher was to Remember, *Ad miseros vocatus es; opem laturus Naufragis, Capis, & Aegris, Intente securi subjectum præstantibus Caput*: Such a thing is much more to be Remembered by a Minister of the Lord Jesus Christ. Hence, though he had a very Clear Style, and spoke, *Admodum, sed e medio, Consuetaque verba*: by the same token, that when he had once used one word, in the Pulpit, which it may be, no body else besides himself would have so severely Criticised upon, after he came home, he wrote a severe Animadversion upon it; I was after, in my self Ashamed of it, (he wrote) as being a Phrase too coarse for the Pulpit. Nevertheless,*

Nevertheless, he had also a *Plain Style*, for which he might have been justly called, as *Melancthon* was by *Keckerman*, *Ille, ut sic dicam, Perpicuitatis Genius*: but so pungently improved, that what he spoke, was felt by his Hearers, as *Quick and Powerful*. One, that hath addressed the World with a *Treatise of Ecclesiastical Rhetorick*, saith, *Credat mihi Ministerii Candidatus; Tria sunt, quæ valde commendant Concionatorem; Vocis Amabilitas, Epithetorum Emphasis, et Connexionis Concinnitas*: Now all of these *Three Commendations* did belong to the Preaching of our *Mitchel*. And, as it was the Remark of that then *Matchless* Preacher, *Buebolzer*; to whom I have often in my Thoughts *Match'd* our *Mitchel*; That a Preacher was known by his *Peroration*, So 'twas Remark'd of our *Mitchel*, that tho' he were all along in his Preaching, as a very *Levity Song of one that hath a pleasant Voice*, yet as he drew near to the close of his *Exercises*, his *Cornely Fervency* would Rise to a *Marvellous* measure of *Energy*; He would speak with such a *Transcendent Majesty* and *Liveliness*, that the People were more *Thunderstruck* than they that heard *Cicero's Oration for Ligarius*) would often *Shake* under his *Dispensations*, as if they had *Heard* the *Sound* of the *Trumpets* from the *Burning Mountain*, and yet they would *Mourn* to think that they were going presently to be *Dismissed* from such an *Heaven upon Earth*. He had indeed an *Uncommon* measure of that *Privilege*, that is Reported of *Hosea*. *opxer, Ut, hoc nuntiis finis Hora Altera peroratur.*

*nallum tamen Audiendi Tedium, vel e media cuiquam plebe, Obreperit* : though he Preached Long Sermons, the People were never weary of Hearing them. Vast was the Happiness of the Scholars at the Colledge, and ( in them ) of all the Churches in the Country, while Cambridge was Illuminated with such a Ministry ! It was a Reflection upon this matter, long since Printed unto the World ; Reason and Prudence requireth, that the Minister of : that Place, be more than Ordinarily endowed with Learning, Gravity and Wisdom, Oratorical Ability, Excellent Gifts in Preaching, that so the Scholars, which are Devoted to be Preachers of the Gospel, might be seasoned with the Spirit of such an Elijah : In which Regards this Holy man of God, was eminently furnished ; and his Labours were abundantly blessed : For, very many of the Scholars bred up in his time ( as is observed ) do savour of his Spirit, for Grace, and a most attractive manner of Preaching. Truly, as it was no rare thing for a German Divine to give solemn Thanks unto God, For being Born in the Dayes of Melancthon ; so there is many a New English Divine, who has given Thanks to God, For their being at this Colledge in the Dayes of Whitthel. But it must here be added, That altho' the chief Labours of this Exemplary Pastor, were in the Study, and the Pulpit, yet he did not think himself thereby Excused from those Pastoral Visits which his Flock expected from him. Herein he visited at fix Hours, which he set apart for it, the several Families of his Flock ; not upon Trivial Designs, but with

with serious and solemn Addresses, to their Souls upon the matters of their *Everlasting Peace*; and the *Gildas Salvianus* of Mr. Baxter, was herein our Mitchell himself, as well as much Read and Priz'd by this Faithful Pastor; who Watch'd for Souls, as one that was to give an Account.

§ 10. What he was in his Ministry, the same he was in his Discipline, when Offences arose, that called for his Consideration, in the Church where-to he was Related: Faithful, Prudent, Zealous, Holy, and like an Angel of a Church, Not Bearing with those that are Evil. When a publick Admonition was to be Dispensed unto any One, that had offended scandalously, one could have heard nothing more *Pasbetical*, or more *Powerful*, than his Discourses, on those unwelcome Occasions: the Hearers would be all Drown'd in Tears, as if the Admonition had been, as indeed he would with much Artifice make it be, directed unto them all: but such would be the Compassion, & yet the Gravity, the Majesty, the Scriptural and Awful urgency of these his Dispensations, that the Conscience of the Offender himself, could make no Relittance thereunto. But when the Lord Jesus Christ intends to make any Steward in His House, eminently Prudent and Faithful, He commonly Tries that Person, by Ordering some very Difficult Church-Cases to arise, quickly after his first Entrance upon the Stewardship. Some such Thorny Church-Cases did soon Exercise the Thoughts of this truly,

*Aged young man*; in all of which he conscientiously considered the *Rights* of the Fraternity to Judge in their own Church Cases, as that Renowned Minister, and Martyr, the Blessed Cyprian did, when he could say in one of his Epistles unto his *Flock* *From the very Beginning of my Ministry, I determined to do nothing without the Consent of my People*: and again, *All Church-Affairs, as mutual Respect requireth*, [ *in commune tractabimus* ] *we will manage them in common*; and again, He would Restore and Admit none but those who should plead their cause before all the people; [ *Acturi apud plebem universam Causam suam*: ] and order none of their matters, but [ *præsentibus et Judicantibus vobis*, ] *with their Presence and Judgment*. And if Mr. Mitchell had heard any reckon the *Liberty* of the Brethren thus confessed in the Dayes of Cyprian, to be an *Apostasy* from what was in the Beginning, he would have ask'd them, whether they reckon'd the Loss of this *Liberty* afterwards, in the Rise of Popery, to be any Beginning, or Tendency towards Church-Reformation, & Recovery? Now tho' this *Liberty* of the Brethren, which our Mitchell according to the Primitive Congregational Church-Discipline allow'd, be that wherein for the most part the Repose of the Pastors has been by the compassionate wisdom of our Lord Jesus Christ provided for, yet some Trouble sometimes has arisen to the Pastors from the Brethrens abuse of their Liberty, which has call'd for much Patience and Prudence in those that have the Rule o-

ver them. And so there did unto our Mitchell, who on this Occasion, as on all others, was readier still to condemn himself, than any others; and once particularly, recorded this passage in his Diary. *I was Troubled, [at some improper Cavils from the Brethren] and I fear spake not so Lovingly and Prudently as I should have done. I feel my Spirit ready to rise, and forget my Principles of Lying Low in the Dust, and bearing with others Infirmities, and becoming all Things to all men, for their Edification. Oh! Lord Humble me, and Teach me how to carry it!* Thus did this Excellent person write, when he was Enumerating his Humbling Circumstances, in a Secret Fast before the Lord. But there was an *Harder Case* than any of these, to Exercise him. Our Mitchell, presently upon his becoming the *Pastor of Cambridge*, met with a more than ordinary Trial, in that the Good Man, who was then the *President* of the Colledge, and a Member of the Church there, was unaccountably fallen into the *Briars* of *Antipædobaptism*; and being *Briar'd* in the *Scruples* of that Perswasion, he not only forbore to present an *Infant* of his own unto the *Baptism* of the Lord, but also thought himself under some Obligation to bear his Testimony in some Sermons, against the Administration of *Baptism* to any *Infant* whatsoever. The *Brethren* of the Church were somewhat vehement and violent in their signifying of their Disaffection, at the Obstruction, which the *Renovations* of that Gentleman, threatned unto the Peace-

able Practice of Infant Baptism, wherein they had hitherto walked; and judged it necessary for the Vindication of the Churches Name abroad in the Countrey, and for the safety of the Congregation at home, to desire of him, that he would cease Preaching as formerly, until he had better satisfied himself in the Point now Doubted by him. At these things, extream was the Uneasiness of our Whitchel, who told the Brethren, *That more Light and less Heat would do better*: but yet saw the zeal of some against this Good Man's Error, to push this matter on so far, that being but a Young man, he was likely now to be Embarrassed in a Controversy, with so Considerable a Person, and with one who had been his Tutor, and a Worshy and a Godly man. He could give this Account of it, *Through the Churches being apt to Hurry on too Fast, and too Impatiently, I found my self much Oppressed; especially Considering my own Weakness to grapple with these Difficulties; This Business did lye down and rise up, sleep and wake with me: It was a dismal thing to me, that I should Live to see Truth or Peace Dying or Decaying in poor Cambridge. But while he was with a Prudence incomparably beyond what might have been expected from a Young man, managing this Thorny Business, he saw cause to Record a passage, which perhaps will be judged worthy of some Remembrance. That Day (writes he, Decemb. 24. 1653.) after I came from him, I had a strange Experience: I found Hurrying and Pressing Suggestions against Pedobaptism, and injected*



jected Scruples and Thoughts whether the other way might not be Right, and Infant Baptism, an Invention of men : and whether I might with Good Conscience Baptise Children, and the like. And these Thoughts were Darted in with some Impression, and left a strange Confusion and Sickliness upon my Spirit. Yet methought, it was not Hard to Discern that they were from the EVIL ONE. First, Because they were rather Injected, Hurrying Suggestions, than any deliberate Thoughts, or bringing any Light with them. Secondly, Because they were Unseasonable ; Interrupting me in my Study for the Sabbath, & putting my Spirit into a Confusion, so as I had much a do, to do ought in my Sermon. It was not now a time to Study that matter ; but when in the former part of the Week, I had given my self to that Study, the more I Studied it, the more Clear and Rational Light I saw for Pædo-baptism. But now these Suggestions Hurried me into Scruples. But they made me cry out to God for His Help ; and He did afterward Calm and clear up my Spirit. I thought the End of them was, First, To shew me the Corruption of my Mind ; How apt that was to take in Error, even as my Heart is to take in Lust. Secondly, To make me walk in Fear ; and take hold on Jesus Christ to keep me in the Truth ; and it was a check to my former Self Confidence, & it made me fearful to go needlessly to Mr. D. for methought I found a Venome and Poison, in his Insinuations and Discourses against Pædo-baptism. Thirdly, That I might be Mindful of the Aptness in others to be soon shaken in Mind, and that I might warn others thereof

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thereof, and might know how to speak to them from Experience. And indeed my former Experience of Irreligious Injections, was some Help to me to Discover the nature of These. I Resolved also on Mr. HOOKERS Principle, That I would have an Argument, able to Remove a Mountain, before I would Recede from, or Appear against a Truth or Practice, received among the Faithful. After the Sabbath was over, and I had time to Reflect upon the Thoughts of those things, those Thoughts of Doubts departed, and I Returned unto my former Frame. The Trouble was thus Impending over the Church of Cambridge, did Mr. MITCHEL happily wade through; partly by much Prayer with Fasting, in Secret, before God, for the Good Issue of these things; partly, by getting as much Help as he could from the Neighbouring Ministers, to be Interpoted in these Difficulties; and partly, by using much Meekness of Wisdom towards the Erroneous Gentleman; for whom our Mr MITCHEL continued such an Esteem, that although his Removal from the Government of the Colledge, and from his Dwelling place in Cambridge, had been procured by these Differences, yet when he Dyed, He Honoured him with an Elegy, from which I will transcribe one Stanza or two, because it very truly points out that Generous, Gracious, Catholick Spirit, which adorned that Person, who wrote it.

*Where Faith in JESUS is Sincere,  
That Soul, He Saving, pardoneth;*

*What*

Mr. Jonathan Mitchel.

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*What wants or Errors else be there,  
That may and do Consist therewith.*

*And though we be Imperfect here,  
And in One Mind cant often meet,  
Who know in part, in part may Err,  
Though Faith be One, All do not see't :*

*Yet may we once the Rest obtain,  
In Everlasting Bliss above,  
Where Christ with Perfect Saints doth Reign,  
In Perfect light, and perfect Love :*

*Then shall we all Like-minded be,  
Faith's Unity is there full-grown ;  
There One Truth, all both Love and See,  
And thence are Perfect made in One.*

*There Luther both and Zuinglius,  
Ridley and Hooper, there agree ;  
There all the truly Righteous,  
Sans Feud Live to Eternitie.*

But there was a special Design of Heaven, in Ordering these Trials to befall our Mitchel, thus in the Beginning of his Ministry. He was hereby put upon Studying and Maintaining the Doctrine of *Infant Baptism* ; and of Defending the *Visible Interest* of the *Children* of the Faithful in the *Covenant of Grace*, under the *New Administration* of it, as well as under the *Old*, wherein we all know the *Infants* of Believers enjoyed the *Seal* of being made *Righteous by Faith*. In the De-

fence of this *Comfortable Truth*, he not only Preached more than half a score ungainfayable Sermons, while his own Church was in some Danger by the *Hydrophobie* of *Anabaptism*, which was come upon the Mind of an Eminent person in it; but also when afterwards the Rest of the Churches were Troubled by a strong Attempt upon them from the Spirit of *Anabaptism*, there was a *Publick Disputation* appointed at *Boston*, two days together, for the clearing of the *Faith*, in this Article, this Worthy man was *be*; who did most Service, in this Disputation; whereof the Effect was, that although the Erring *Brethren*, as is usual in such cases, made this their Last Answer to the Arguments, which had cast them into much Confusion, *Say what you will, We will Hold our Mind!*

[ *Concurraſ veterum licet in Te Turba, potes Tu,  
Hac omnes una vincere voce, Nego;* ]

Yet others were happily established, in the *Right Wayes of the Lord*. Nor was this all the Good and Great Work, for which this rare person was marvellously prepared, by these Temptations: there is a further Stroke of our *Church History*, to be here *briefly* Touched, though elsewhere more *fully* to be given.

§ II. *New-England* was a *Wilderness* Planted by a People, generally so Remarkable in their Holy Zeal, for the Ordinances belonging to the House of God, that for the sake of Enjoying the  
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Administrations of those Ordinances with *Scriptural Purity*, they had undergone the severe *Persecutions* which at last Exiled them into that *American Wilderness*: And hence there were few people of any Significancy, in the Transplantation, but what at their first Coming over, joyned themselves unto the *full Communion* of the Churches, in all *special Ordinances*, though many of them had ( I say not, justifiably ) made the *Terms* of their Communion so strict, that it might justly have been Reckoned a difficult thing for some *Sincere Christians* of smaller Attainments in *Christianity* to come up unto them. For this cause, although several of our *Seers*, did so far See the State, which our Matters would e're long devolve into, that they Laboured much to have the *Principles* of Truth concerning, *The Church State of the Children born in the Churches*, Declared and Asserted, in the *Platform of Church Discipline*, among the *First Principles of New England*, nevertheless many Worthy men, were slow to make any *Synodical Decision* of those *Principles*, until there should arise more occasion for the *Practices*, that were to be deduced from them. This Occasion did in Twenty or Thirty years time, come on with some *Importunity* and *Impetuosity*, when the Countrey began to be filled with the Adult *Posterity* of the *First Planters*; among which, there were Multitudes of Persons, who by the good Effects of a pious Education under the Means of Grace, observable upon them, in their Profession of the *Faith*, not contradicted by

by any thing scandalous in their *Life*, deserved another Consideration in the *Churches*, than what was allowed unto *Pagans*; and yet were not so far Improved, in all the Points of *Experimental Godliness*, that they could boldly Demand an Admission unto the *Mysteries*, at the *Table* of the Lord; the Conditions whereof confined it unto persons that were sensibly *Grown in Grace*, and in the Knowledge of the Lord *Jesus Christ*. The most of the Ministers *then*, and before *then*, in the Land, were desirous to have the thus *Qualified Posterity* of the *Faithful*, acknowledged in the Churches, as the *Nursery*, from whence a successive supply of *Communicants*, was to be expected; and it was their Desire, that this *Nursery* might be *Watered* with *Baptism*, and *Pruned* with *Discipline*, as well as otherwise *Dressed* by the *Ministry of the Word*. Yea, they thought, that besides the Internal Benefits of the *New Covenant* unto the *Elect* of God, the *Sealing* of that *Covenant* unto them, that were visibly the *Right Subjects* of it, would be an *Assurance* from God, that when these persons grow up to years of Discretion, He would infallibly make them the *Offer* of His *Covenant*, and so continue the *Gospel* of it, among them: whereas if *They* and *Theirs* were no other accounted of than *Heathens*, there would not pass many Generations, before the *Sacred Religion of Christ*; would, through the just wrath of Heaven, be lost among them, in utter *Heathenism*. However, all men did not then see all things! When the Church of *Roxbury* particularly

particularly in the year 1653. was put upon Doing what was their Duty in this Respect, our *Mitchel* was yet ( he said ) *in the Dark about it* ; he wished and wrote, *That it might not yet be pressed* ; and added, *The Lord teach me Humility, Modesty, Wisdom in these things !* Many a day did this Excellent man spend now in *Praying with Fasting* before God ; and when he was thus Engaged in the Exercises of a Sacred and Secret Fast, I find him, inserting *this*, as not the least cause of his being so Engaged : *The Case of the Children of the Church, in Regard of the Doctrine and Practice about it.* Ob ! that God would show me His Mind and Way clearly in those things : enable me to Teach them convincingly, and set upon the Practice thereof : and that the whole Countrey might be Guided aright therein ; That Abraham's Commanding Power might have its due Exercise, as to the Children of our Churches. And that all the Remaining Knots, and Difficulties about Church-Discipline, and the Management of Christ's visible Kingdom, might once be clearly Resolved according to the Word. Lord, Humble me, and prosper my poor Studies, and Teach me to know and do thy whole Will herein ! as Ezek. 43. 11. And at another Time ; The Points about Church-Discipline, I have been long aiming to look more thoroughly into. Lord, Help and Guide me therein ! and Grant that I may be kept from Extreams ( the great Undoing of the World : ) both from immoderate Rigidity, on the one Hand, either in Principles, Spirit, or Practice ; and on the other hand, from wronging either Truth, or Conscience, by any sinful Compliance.

*Compliance.* To these Devotions, he joyned indefatigable *Studies* upon the Great Question, then Agitated; and the *Determination* of the Question at last, was more Qwing unto him, than unto any *One man* in the World: For He was a *Great part* in that Renowned *Synod*; that met at *Boston* in the year 1662. The Result of the *Synod* afterwards published, was chiefly of his Composure, and when a most Elaborate Answer to that Result, was Published by some very worthy Persons, that were then *Dissenters*, the Hardest Service in the *Defence* was Assigned unto him. In fine, Our Lord Jesus Christ made this *Great Man*, even, while he was yet a *Young man*, one of the Greatest Instruments we ever had, of Explaining and Maintaining the *Truths*, relating to the *Church-State* of the *Posterity* in our Churches, and of the *Church Care*, which our Churches owe unto their *Posterity*: and I have laid before the Reader, one of the most Extensive and Expensive Labours, that exhausted his Life, when I have mentioned, *The Proposutions of the Synod about the Subject of Baptism*. All that remains necessary, to Illustrate this Paragraph of our History, is to Describe in a line or two, the *Dispotion* which our *Whitchel* did prosecute this *Grand Concern* withal; and I will therefore only *Transcribe* a Little from a Judicious Letter of his, to Mr. Increase *Maiber*, upon that Subject, which that Reverend Person afterwards Printed unto the World: with an Unanswerable Vindication  
of



of these *First Principles of New-England*, both from the Imputations of *Apostasy*, by some ignorantly cast upon them, and from whatever other *Objections* might be advanced against them. 'As for the Substance of the Cause wherein we have Engaged (saith he) I am daily more and more Confirmed, that it is the Cause of Truth, and of Christ, and that wherein, not a little of the Interest of Christ's Kingdom, and of the Souls of men, is laid up. We have been Reflected upon by some, as seeking our selves, and Driving on, I know not what Design: though I cannot readily Imagine, what self Interest or self End, we here should be led by in this matter; Sure I am, that for my own part, I prejudice my self much, as to Name, Interest, and Ease, for my appearing in this Cause: Neither was I so unsensible, as not to feel it from the First. I know my self to be a poor, vile, sinful Creature, and I can with some feeling say, Chief of Sinners, and Least of Saints: but in this particular matter, I have often said, I wish my Brethren could see through me; for I know not any Design or Desire I have in it, in all the World, but only that the Will of God might be done among us, His Kingdom be advanced, these Churches, settled on Right Bases, and flourish in the wayes of Truth, Purity and Peace, and that the Good of the Souls of men might be promoted, both in this, and after Generations. Touching the matter it self, that hath been in Debate, please to consider at Leisure, these Three Propositions: First,

' First, The whole Visible Church, under the New Testament is to be Baptised.

' Secondly, If a man be one in the Church, (whether admitted at Age, or in Infancy) nothing less than Censurable Evil, can put him out.

' Thirdly, If the Parent be in the Visible Church, his Infant Child is so also.

' Whether the Persons described in the Fifth Proposition of the Synod should be Baptised, as in a Catholick, or in a Particular Church State, is another Question: And I confess my self not altogether so peremptory in this Latter, as I am in the Thing it self; [viz. That they ought to be Baptised,] yet still I think, when all Stones are Turned it will come to this, That all the Baptised are and ought to be under Discipline in particular Churches.

And now 'tis more than time for us to Dismiss this part of our Mitchellian Pourtraiture, from any further Elaborations.

§ 12. Mr. Mitchell's Desire had been, To be kept from Extreams; and indeed there was nothing more Observable in his Temper, than such a Study of, a Temper in all Difficult Matters, as renders a Person amiable, wherever tis Observable. I remember, I have met with a Note of a very famous Preacher, who, in the midst of many Temptations on both Hands, relieved himself by Interpreting, from the Context, that Passage in Eccles. 7. 28. He that seareth God shall come forth from above.

all to be meant of a Deliverance out of all *Extreams*. The Fear of God in our Mitchell, had this Effect, and Reward: And his *wise coming forth from all Extreams*, was no where more Conspicuous, than in those points of *Church-Discipline*, for the clearing of which he had been, (I may say *Extreamly*) exercised. Had the sweet, Charitable, Amicable Spirit, that Signalized this Good man, been exprest by all good men, as much as it was by him, a great part of the *Ecclesiastical Differences* in the World had been evaporated, and it had not been so long before the Names of *Presbyterian* and *Congregational*, had been melted down into that One of *United Brethren*. It was the wish of our Mitchell, to have those Two Things, in the *State* of the *Church*, lively Represented unto the *Sense* of the *World*: First, the *Grace*, and then at the same time, the *Holiness*, of the Lord Jesus Christ, the King of the *Church*: and for the Obtaining of such a Representation, he thought nothing more Effectual, than the *middle way*; For the *Children* of the Faithful, to be taken within the *Verge* of the *Church*, under the *Wings* of the Lord Jesus Christ, in his Ordinances, and under *Church care*, Discipline, and Government, and to be in a State of *Initiation* and *Education*, in the Church of God, and consequently to have *Baptism*, which is the *Seal* of *Initiation*: But that they shall not come up to the *Lords Table*, nor be admitted unto an equal share, with the *Communicants*, in the Management of *Church Affairs*, peculiar to them,

them, until, as a Fruit of the aforesaid *Helps* and *Means*, they attain to such *Qualifications*, as may render their Admission fair, safe, and comfortable, both to themselves and others. His Words were, *We make account, that if we keep Baptism within the Compass of the Non-Excommunicable, and the Lords Supper, within the Compass of those that have (unto Charity) somewhat of the Power of Godliness (or, Grace in Exercise) we shall be near about the Right Middle-way of Church-Reformation.* And hence, when he had pleaded with as Irresistible Reason, as Indefatigable Study, for the *Grace* of the *Kingdom of Heaven*, to be exhibited in our Churches, by Administering the *Baptism* of the Lord unto the *Persons*, and *Infants* of all, who understand the *Doctrine of Faith*, and publickly profess their Assent thereunto, and are not Scandalous in Life, and Solemnly own the *Covenant of Grace* before the Church, & Subject themselves, and theirs unto the Government of the Lord in His Church: He then set himself to plead for the *Holiness* of that *Kingdom*, to be exhibited in the Churches, not only by *Censuring* the *Baptised*, when they fell into Scandalous Evils, but also by *Requiring* further degrees of *Preparation*, in those that they received unto the *Supper* of the Lord. Nothing was more agreeable unto him, than such a Notion of Things, as *Polanus* had, when Writing of the *Lord's Supper*, he had these words; *Nec ad eam admittendi sunt nisi prius Pastoribus Ecclesiae exploratum sit, eos veram Fidei Doctrinam recte*

*deſſe tenere et proſiteri, ac intelligere quid in ſacra ca-  
na agatur, quove ſine, et ſeiſos probare poſſent, an ſint  
in Fide. . . Quocirca etiam Catechumeni aut Imperiti, e  
vulgo, tamdiu differendi donec de Fide, et vita eorum  
Paſtoribus probe conſtet.* Now, becauſe it may be  
a ſingular Service unto the Churches, to lay before  
them the Judgment of ſo Eminent a Perſon, up-  
on a Concern of ſome Curious and Critical Con-  
teſtation in them, I ſhall Reckon it no Digreſſion  
from the Story of his *Life*, to Recite the Reſult  
of thoſe *Meditations*, in the Digreſſing of which,  
no little part of his *Life* did Roll away. He thus  
wrote for his own ſatiſfaction, on *Januar. 4. 1664.*  
And I ſhall be glad, if it may now be for my  
*Reader's.*

## PROPOSITIONS.

' I. It is a Neceſſary Qualification, in *Worthy*  
' *Receivers* of the *Lord's Supper*, that they *Examine*  
' *themſelves*, and *Diſcern the Lord's Body.* 1 Cor.  
' 11. 28, 29.

' II. Thoſe whom the Church Admits to the  
' *Lord's Supper*, muſt be ſuch as ſhe in Charity  
' *judgeth*, that they can and will *Examine them-*  
' *ſelves*, and *Diſcern the Lord's Body*; Becauſe ſhe  
' muſt Admit none, but ſuch as are in Charity  
' (or viſibly) *Worthy Receivers*; and they only  
' are in Charity *Worthy Receivers*, who in Charity  
' have the *neceſſary Qualifications* of ſuch. Either  
' ſhe muſt give it only to viſibly *Worthy Receivers*,  
or ſhe may give it to viſibly *Unworthy Receivers*,  
which were to profane and pollute it. We

F

' muſt

must Dispenſe Ordinances, unto fit and proper Subjects, as Chriſt's faithful Stewards. 1 Cor. 4. 1, 2.

III. None can be ſuch Self-Examining and Discerning Chriſtians without ſome Experience of a Work of Grace, ( or without Grace in Exerciſe ) ſo as to have an Experimental Savoury Acquaintance, with the Eſſentials of Effectual Calling, viz. Conviction of Sin and Miſery by Nature, Illumination in the Knowledge of the Goſpel, and Conversion of Heart, by Repentance towards God, and Faith towards our Lord Jeſus Chriſt. 1. Self-Examination implies both, that there is the Grace of Faith and Repentance ( or of Vocation ) the Matter to be Examined: And alſo an Ability to Reſlect upon that Grace, that is, and hath been wrought in us; to Prove it, and find it to be Approved, at leaſt by a præponderating Hope. 2. Discerning the Lord's Body, the ſhewing forth or Annunciation of His Death, imports ſome Acquaintance with, and Actual Eying of the main and moſt Spiritual Myſteries of the Goſpel, concerning Chriſt, His Death, Righteouſneſs, Redemption, and all the Benefits thereof; and thoſe as exhibited in this Ordinance of the Supper. 3. That a lively or ſpecial Exerciſe of Grace, ( by Reviving and Renewing our Faith, Repentance and Love ) is required in Preparation for, and Participation of the Lord's Table, is abundantly evident, both by the Senſe of the Expreſſions aforeſaid, and by the Scope of this Ordinance.

nance, which is to Seal not only Union, but Actual Communion and Fruition. 1 Cor. 10. 16. By the Active Use of all the Outward Senses, in Receiving the Sacrament, implying that there must be an Actual, and Active Use of Exercised Senses, in Reference to the Inward Part of it.

IV. None can appear unto Rational Charity to have the Qualifications aforesaid, without Holding forth, the same in some way or other. Man can judge of Internal Qualifications, no way, but by External Signs. Invisible Grace is made visible to us by some Outward Tokens and Manifestations. Here, *Esse, et Apparere, Non Esse, et Non Apparere*, are all One.

V. Besides a Doctrinal Knowledge of the Principles of Religion, there are Two Things Required to the Holding forth of Grace in Exercise (or of an Experimental Savoury Acquaintance with the Essentials of Effectual Calling) viz. 1. A Gracious Conversation. 2. Gracious Expressions. By a Gracious Conversation, I mean, not only Freedom from Notorious Scandal and Obstinacy therein, but a Conversation wherein some positive Fruits of Piety do appear, so as they that know the Parties, can give a positive Testimony for them. Gal. 5. 6. Jam. 2. 18. 26. Gracious Expressions, or Words are, when a Person can so speak of the Essentials of Effectual Calling, as doth signify, not only a Doctrinal, but a Practical or Spiritual Acquaintance therewithal. That these are Necessary to shew Grace in Exercise, appears; Because

1. *Good Words* are in Scripture made the great  
 Sign of a *Good Heart*. Mat. 12. 34, 35, 37.  
 Prov. 10. 20. And if it be so, in *Ordinary Con-*  
*version*, much more may this *Sign* be expected,  
 when a man comes to *Hold forth*, and give *Evi-*  
*dence* of the *Grace* that God has bestowed upon  
 him, in Order to Partaking of the *Lord's Table*.  
 2. *Confession with the mouth*, is that by which  
 Faith Evidences it self to be *Saving* and *Effectual*.  
 Rom. 10. 9, 10. 3. It cannot be imagined,  
 how a person can have had *Experience* of a *Work*  
 of *Grace*, and that unto a *Comfortable Discerning*  
 thereof in himself, but that he can *speak of it*, in  
 some way or other, after a *savoury manner*.

VI. Hence, either a *Relation of the work* of  
*Conversion*, such as hath been ordinarily used, in  
 most of our Churches, or *Some what Equivalent*  
 thereunto, is necessary in order unto *Full Com-*  
*munion*, or, to Admission unto the *Lords Table*.  
 There is an *Equivalent* thereunto. 1. When an  
 Account of the *Essentials* of *Conversion* is given  
 in way of *Answers*, unto *Questions* propounded  
 thereabouts. 2. In a *Serious, Solemn* and *Sa-*  
*voury Profession*, or *Confession*, *De Prasentis*, i. e.  
 when a Person doth with *Understanding* and *Af-*  
*fection*, express and declare himself sensible of  
 his *Sin* and *Misery*, and *Absolute need* of *Christ*,  
 his *Believing*, or *Casting himself on Christ*, in  
 the *Promise*, for *Righteousness* and *Life*, and his  
 unfeigned *Purpose* & *Desire*, through the *Grace*  
 and *Strength* of *Christ*, to *Renounce every* Et



way, and walk with God, in the wayes of New Obedience ; pointing also to some special Truths, Considerations or Scriptures, that have or do affect his Soul with Reference to these Things, though he do not Relate the Series of former Passages and Experiences. 3. When a Person is eminently known to Excel in Gifts and Grace, ( as a long approved Minister of the Gospel, or other eminently Holy Christian ; ) This, is more than Equivalent to such a Relation.

The Sum is, The *Modus Agendi*, may be various and mutable, and much therein left unto the Prudence of Church Officers ; But the Thing is necessary ; viz. To Hold forth in one way or other, Experience of a Work of Grace, or a practical Acquaintance with the Essentials of Effectual Calling. The Reason is, Because without This, they cannot shew themselves, able to Examine themselves, and Discern the Lords Body, which is essentially Necessary to Worthy Receiving, and hence the Appearance of it Necessary, in a Subject of orderly Admission to the Lords Table. A man must make a Relation to himself ; viz. By Reviewing of his Faith and Repentance, or at least an Equivalent present Renewing thereof, in Preparation for the Lords Table ; i. e. To give himself a Comfortable Regular Admission thereunto. And should he not Declare and Manifest such a Thing to the Church or Officers thereof, to give them a Comfortable Ground to Admit him ?

\* *Object.* But why may it not Suffice, for a man  
 \* publickly to say, *I Believe on Christ, or do un-*  
 \* *feignedly Repent of my Sins ?* or to Consent to  
 \* such Expressions being Read, or propounded  
 \* unto him, without any more adoe ?

\* *Ans.w.* 1. He that can *Groundedly* so say, or  
 \* profess before God, Angels and Men, that he  
 \* *hath,* ( yea, *knows* that he hath ) *unfeigned*  
 \* *Faith* and *Repentance*, can say somewhat more  
 \* particularly to show the *Reality* of his Acquain-  
 \* tance with those things. And if he cannot say  
 \* it, *Groundedly*, it is not meet to put him so to say.

\* 2. He that either *Cannot*, or *Will not* say  
 \* any more than so, ( especially in Times of such  
 \* Light and Means, as we live in ) he renders the  
 \* *Truth* of his *Faith* and *Repentance*, Suspicious, so  
 \* as that *Rational Charity*, cannot acquiesce in it.  
 \* For all men know, that *Faith* is not dropt into  
 \* mens Hearts out of the Clouds, with prævious,  
 \* concomitant, and Subsequent Operations ; or,  
 \* if it was first wrought in *Infancy*, yet it will  
 \* ( especially when grown to such a Lively Exer-  
 \* cise, as fits for the *Lords Supper* ) shew it  
 \* self in *Effects* ; Renewings, and Increasings, by  
 \* the Word and Ordinances, so as a man will  
 \* be able to hold forth some Experience of the  
 \* Operations of Grace.

\* 3. That *Mode* of *Profession*, which the Ob-  
 \* jection mentioneth, hath been found by plen-  
 \* tiful Experience, to be a Nurse of *Formality*, &c  
 \* *Irreligion*. Now it is a Rule concerning the  
 \* *Modus*

' *Modus Agendi*, or such like circumstances, That  
' when by *Experience* a thing proves Inconveni-  
' ent, and subject to Abuse, there ought to be  
' an *Alteration* thereof.

' VII. Besides this, from the Qualifications  
' Requisite to the *Lords Supper*, there be other  
' Reasons Serving to confirm the Necessity of  
' *Practical Confessions* ( *viz.* by Relations, or other-  
' ways, as was before said ) in those that are  
' Admitted to full Communion.

' As I. Let those *Scripture Examples* be consider-  
' ed, wherein the Grace wrought in the faithful,  
' is Evidenced, or Collected, from the Lords  
' Dealings with them in the Work of Conver-  
' sion, and Experiences relating thereto, or to  
' the Fruits thereof. See 1 *Thes.* 1. 4, 5, 6, 7, 9,  
' 10. -- Let those words be paraphrased according  
' to their obvious Sense, they will make up a  
' full *Relation*. And if *Paul* knew, or gathered  
' the Grace that was in the *Thessalonians*, from  
' such things as those, does it not show, that such  
' things are a proper and rational Ground for us  
' to gather Grace from? If they be *famously*  
' known otherwise ( as they were in that case to  
' *Paul* ) it sufficeth, as was above said; but o-  
' therways how should they be known, but  
' from the parties own Mouth? So *Col.* 1. 4. 8. -  
' Is there not a kind of Relation, of the work,  
' and manner of the Conversion of those 3000.  
' in *Act.* 2. Set down in that Chapter? And  
' Consequently, the Substance of such a Relation,

or Work, was then *de facto*, obvious to the  
 Apostles And so, of the Conversion of Paul.  
 Chap. 9. and of Cornelius, Chap. 10. Yea, if  
 we look into most of the Examples in the *Acts*,  
 Consider, if they be not more immediately Reducible to [ *A manifestation of a Work of Grace* ]  
 than to that of *knowledge*, and a *Blameless Life*?  
 Paul had little to say, for a foregoing *Blameless Life*, to the Disciples of *Damascus*; but a work  
 of *Conversion* he could hold forth to them, and  
 a Profession, *de præsenti*, thereupon. So *Act* 9. 26, 27.

2. Ministers, in giving the *Lords Supper* to  
 Persons, do give a Great and Solemn Testimony  
 to them, [ *Take, Eat, This is Christs Body,*  
*that was broken for you;* ] therefore surely they  
 may take, and require a Solemn Testimony from  
 them, and had not need to be Slight therein.

3 The Power of *Godliness* will soon be lost,  
 if only *Doctrinal knowledge*, and *Outward Blame-*  
*lessness* be accounted sufficient, for all Church-  
*Priviledges*, and *Practical Confessions*, ( or, Exa-  
 minations of mens *Spiritual Estate* ) be laid a-  
 side. For that which People see to be Publick-  
 ly Required, and Held in Reputation, *that* will  
 they look after, and usually *no more*, but con-  
 tent themselves with *That*. Consider; if this  
 hath not been a reason of the Formality and  
 Deadness, that hath overgrown many Churches.

January 4. 1664.

Thus did a Manuscript of this Worthy Mans,  
 now in my Hands, Harmonize with a Notable  
 passage

passage about the *Bohemian Churches*.

*Demum, quia Objiciebatur, Fratres non habere Ecclesiam apertam cum plena Sanctorum Communione, sed Administrare Sacramenta Quibusdam tantum sibi addictis : Responsum fuit, Sancta dare non Sanctis, prohibuisse Christum; Christianismumque a penitentia, auspicandum, non a Sacramentis; neque Secundum Instituta Christi Absolutionem nunciandam nisi Resipiscenibus et Credentibus, quod utrumque ( Penitentiam & Fidem ) ne Superficiarium sit et fallax, Exploratione Indigere; Exploratione vero Tempore Justo: et quia Nudis Sacramentis Salutis Vim adscribere, ex Opere Operato, Errorum in Papatu, Basis est, errorem hunc corrigi non posse aliter, quam ut certa probatione, nec illa Subitanea, Cordium Arcana Revelentur, Novitiique diu & caute tum Informentur, tum Exploreantur.*

Ratio Discipl. Patr.

Bohem. p. 4, 5.

Because it was objected, That the Brethren have not an open Church, with the full Communion of Saints, but administer the Sacraments only to some of their own party; It was Answered, That Christ hath forbid our Giving of Holy Things unto Unholy Persons; and that Christianity is to be Begun, with Repentance, and not with the Sacraments; and that according to the Institutions of our Lord, Absolution is not to be pronounced upon any but those that Repent and Believe; both of which ( Repentance and Faith ) that it may not be Superficiary, and Fallacious, it must have some Exploration; & this Exploration, must have a Sufficient Time for it. And because to ascribe a Saving Virtue, unto the bare Sacraments Ex Opere Operato, is the Bottom of the Errors of Popery, this Error cannot otherwise be Corrected, than by this means; That by

by a certain, and no sudden Trial, the *Secrets of mens Hearts* may be laid open, and *Novices* may be, with a long Caution, both Instructed and Examined.

Reader, If the Beating out of *Truth* in Controversies, that have Risen among us, relating to our *Church Discipline* had not been the *special Service*, wherein all our Churches beheld the Lord Jesus Christ making use of this our Learned, Able, Holy, and no less *Considerate*, than *Considerable* *Mitchel*, I had not given thee so long an Entertainment, as that of these *Propositions*; *Propositions*, which if they should in the Opinion of any, fall short of *Demonstrations*, and Contribute nothing to *Unite* and *Settle* the various Apprehensions of some very Worthy men among us, about an Important Point in our *Church Government*, yet they will in the Opinion of all serve to express the *Dispositions of Mind*, which the rare Spirited Author of them did both *Live* and *Dye* withal: They show how much he was *Against* that *Rigid* Unscriptural, Uninstituted, and Unwarrantable Insisting upon *Modes*, wherein some of our Churches, had sinned sometimes against the *Grace* of the Lord Jesus Christ; and yet how much he was *For* all Scriptural and Rational *Methods* to preserve the Churches from sinning against the *Holiness*, which does *Become those Houses of God for ever*.

§ 13. I have said, that the *Life* of our *Mitchel* was in a special manner Engrossed, by the *Services* of Explaining, Maintaining and Perfecting those *Principles*, whereby the Christian Religion, must be preserved, with a True and Pure *Church-State* among us, and Conveyed and Secured unto Posterity : and this Leads me to that part of his Character, which Distinguished him, as much as any One whatsoever ; Namely, *A Care of all the Churches*. Our Lord Jesus Christ complains, *That the Children of this World are (for so I read it) wiser for their own Generation, than the Children of Light*. But our *Mitchel* was *Wise* for his Generation, and Exercised his *Wis* with much Contrivance, and much Diligence, that his Generation, even the Faithful People of God in the World, might be accommodated in all their Interests. He was Endued with a certain soaring and serious *Greatness of Soul*, which rendred *Fly-catching* too low a Business for him ; though he were One of a very *Lowly Spirit* In his Disposition to be always Condemning of himself, yet he nourished in himself a Generous Disdain of Low, Little, Trifling Matters, and was of a *Leading Spirit* where hard Service was called for, and of a *Publick Spirit*, for Doing of Service to as many as he could : His Thoughts moved in a *large Sphere* of *Usefulness*, and he was continually projecting how to *Do good*, in the most extensive manner unto more than an whole Countrey. The *Bucholszari-*

an Expression of the Apostolical  $\pi\alpha\tau\alpha\chi\omicron\upsilon\varsigma\iota\alpha$  might be transferred into our Account of Mr. *Whitchel*: *He was a Circle, whereof the Center was at Cambridge, and the Circumference took in more than all New England.* Hence, when he set apart his *Days* for Secret Prayer with Fasting before God, he would Recapitulate in his private Papers, the Humbling Occasions for Supplication, which he saw, not only in Afflictive Things on his own particular *Flock*, but also in all the sad *Sights*, which in Disasters either upon the *Civil* or *Sacred Concerns* throughout all our *Three Colonies*, and all *Gradual Decays* of our *Glory*, occur'd unto him; yea, and he would then Travel so far, as to Observe the Condition of the Church throughout Great *Britain*, and the Nations of the *European World*: and all these Occasions of *Distress* and *Request*, he would enumerate before the Lord, with the Matters of his own *Everlasting Welfare*. From the same *Heroick Vertue* (as I may properly call it) in him it was, that in the *Weekly Meetings* of the Neighbouring Pastors, after the *Weekly Lectures* in the Towns which he could visit; and at all other such *Meetings*, he would with a most becoming *Discretion* and *Moderesty*, be still putting forward something or other, that might be for *General Advantage*: And when the Ministers met at any time so much without *Advantageous Effects* of their Discourses, that it could be said, *The Time* had been *Smoked* away to no purpose, he would be Troubled at it: It caused him once



to write this Lamentation; *Little done!* I have begun to feel the sadness of the present time, and the Lord's withdrawing from us and our Chariot wheels taken off: I find that in all Societies, where I have any thing to Do, Common wealth, and Church and Colledge, things stick, and we draw Heavily, and Nothing can be gotten forward: All things, and all the Spirits of men, seem to be off the Hinges: Ob! Lord, Affect my Heart therewithal! In this Lamentation, the Reader finds the Colledge mentioned, and indeed the Colledge was nearer unto his Heart, than it was to his House, though next adjoining to it. He was himself an Accomplished Scholar, and he loved a Scholar dearly; but his Heart was fervently set upon having the Land all over Illuminated with the Fruits of a Learned Education. To this End, he became a Father to the Colledge, which had been his Mother, and sought the Prosperity of that Society, with a very singular Sollicitude: but among other Contrivances which he had for the Prosperity of the Colledge, One was, *A Model for the Education of Hopeful Students at the Colledge in Cambridge.* His Proposals were, for Septennial Subscriptions by the more Worthy and Wealthy Persons, in this poor Wilderness; to be Disposed of by Trustees (namely, the Magistrates and Ministers of the six next Towns, for the time being, with seven other Gentlemen by them Chosen out of the said Towns, of which any Seven to be a Quorum, if three Ministers were among them, who should single out Scholars eminently pregnant

nant and pious, and out of this Bounty support them in such Studies, as they should by these *Trustees* be directed unto, until they had either performed such profitable Services, as were Imposed on them in the Colledge it self, or prepared themselves for other Services abroad in the World. He was mightily affected with a Passage of *Luther's*, If ever there be any Considerable Blow given to the Devils Kingdom, it must be by Youth excellently Educated. And therefore, *Res teria est, Ingens est*, It is a serious Thing, a Weighty Thing, and a Thing that bath much of the Interest of Christ, and of Christianity in it, that Youth be well Trained up, and want no Helps for that end; that Schools, and School Masters, and poor Scholars be mentained. It is the Flourishing of a Common Wealth, to be well furnished with Learned, Worthy and Able men for all Purposes. And God will not give us such men by Miracle, seeing He bath vouchsafed us other wayes, and means to obtain them. Learning is an Unwelcome Guest to the Devil, and therefore he would fain Starve it out. But we shall never long retain the Gospel, without the Help of Learning. And, if we should have no Regard unto Religion, even the Outward Prosperity of a People in this World, would necessary Require Schools and Learned men. Alas, that none are carryed with Alacrity and Seriousness to take care for the Education of Youth, and to Help the World with Eminent and Able men. 'Twas from Considerations, like these of *Luther's*, that he did with an Accurate and judicious Pen,

shape

shape these *Proposals*. But, if *New England* then had not many Persons in it, of the same Inclination with Pope Paul 2. who pronounced them, *Hereticks*, that should mention the Name of an *Academy*, and exhorted People, that they would not put their Children to *Learning*, inasmuch, as it was enough if they could but *Read* and *Write*; yet, through the Discouragements of *Poverty* and *Selfishness*, the *Proposals* came to nothing. Moreover, the Remarkable *Acuteness* joined with an Extraordinary *Holiness*, in this Renowned man, caused the *Churches*, in all Quarters far and near, when their Difficult *Church-Cases* called for the Help of *Councils*, to make their Applications unto *Cambridge*, for Mr. Mitchel to come and Help them in their Difficulties. And in these *Councils*, as well as when *Wigbury Cases* have been laid before the *Elders* of the Churches, by the the *General Courts*, though usually most of the Ministers present were *Elder* than he, yet the *Sense* and *Hand* of no Man, was relied more upon than *His*, for the Exact *Result* of all. With so much humble Wisdom and Caution, did he Temper the Significant *Forwardness* at *Well Doing* which he still carryed about him, that the Disproportion of *Age*, hindered not the most Aged, and Able, and Venerable *Angels* in our Churches, from their Paying a very strange Respect unto him. However he Encountred with such *Temptations* as must *Buffet* all that have in them, any thing of *Significancy*;  
For

For which cause, Once particularly, when he had been Admirably Acquitting himself in an Undertaking of Great Consequence to the Churches, he came home, and wrote these words *My Spirit was carryed out in too much forwardness: I see cause to be deeply abased and Loath myself, and hang down my Head before God and Men. How do I marr Gods Work, and marr what He gives me therein, by my own Folly! Sometimes I am ready to Resolve to put forth my self no more in publick Work, but keep my self Silent, and uningaged, as I see others do. But then I perceive, that this Tasteth of Forwardness and Pride. Lord, Give me more Wisdom to manage and demean my self! But if thy Service and Honour may be promoted by my Weakness and Folly, Let me be willing to be Vile, that God may be Exalted. 2 Sam. 6. 21, 22.* Upon the whole, he was unwilling to affect such an Unserviceable Privacy, that they who passed by his Houle, might say, *Hic situs est Mitchellus,*

§ 14. I know not how far that Learned Frenchman, who Writes, *The Conformity of the Congregational Church-Government unto that of the Ancient Primitive Christians*, hath been verified his Observation, *All Disinterested persons may easily be persuaded that the Congregational Communion, retains most of the Apostolick, because it is not only the Cream and Best of the others, but also because it hath more Charity.* 'Tis very rarely seen (saith he) that any of the Congregational Way, does not Love all Good

Good men of what Communion soever they be, and that they do not speak of them, as of the True Churches of Jesus Christ: whereas even the most Sober and honest party of the Episcopal men, and some of the Presbyterians; are so strongly possessed with Prejudices against those of Congregations, that they are in their Account, no better than Hypocrites, Schismatics, and men of strange Enthusiasms. If any of the Congregational way do not answer this Character, Let these Words Condemn them; as I know those of the Presbyterian way in this Country, have by their Charitable Temper, much Confuted that part of the Discourse, by which they are here Characterized. But the Observation I am sure, was verified in our Mitchell; who was one fully Satisfyed and Established in the Congregational way of Church Government, and yet had a Spirit of Communion for all Godly men in other Forms, and was far from Confining of Godliness unto his own. It was a frequent Speech with him, *The Spirit of Christ, is a Spirit of Communion!* And I can tell, what he would have said, if he had lived to see the Books of so Ridiculous a Schismatick, as he that has made himself Infamous by attempting to prove, *That where there is no Episcopal Ordination, there is no True Church, Minister, Sacrament, or Salvation.* His Great worth caused him to be called forth several times, with an Early and Special Respect from the General Court of the Colony, to Preach on the Greatest Solemnity that the Colony afforded;

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Namely,

Namely, *The Anniversary Election of Governors & Magistrates*: And one of the Sermons which he Preached on those Occasions, was after his Death, published unto the World, under the Title of, *Nehemiah upon the Wall*. In that Sermon, Reader, Take notice of the Discovery which he gave of his own *Catholick Charity*, when he says, 'Do not wrong and marr an Excellent work, and Profession, by Mixing and Weaving in *Spurious Principles*, or *Practices*; as those of *Separation*, *Anabaptism*, *Morellian* ( *Anarchical* ) *Confusion*. If any would secretly 'twist in, and espouse such things as those, and make them part of our Interest, we must needs Renounce it as none of our Cause, no part of the End, and Design of the Lords faithful Servants, when they followed him into this Land, that was not sown. *Separation* and *Anabaptism*, are wonted Intruders, and seeming Friends, but secret fatal Enemies, to Reformation. Do not, on pretence of avoiding Corruption, run into Sinful Separation from any True Churches of God, and what is Good therein; and yet it is our Errand into the Wilderness to Study and Practise True Scripture Reformation, and it will be our Crown, in the Sight of God and Man, if we find it and hold it, without Adulterating deviations. Thus, though he were a Reformer, yet he had nothing in him of a Donatist: For which cause Mr. Baxter hearing of him, said, *If an Oecumenical Council could be obtained, Mr. Mitchel were worthy to be it's Moderator.*

erator. And this Disposition of *Charity*, in him, was Rewarded; with the Respects, which he found from Learned and Pious men, that were in many things not of his own perswasion: Such *Holiness*, and *Patience*, and sweet *Condescension*, were his Incomparable *Abilities* accompanied withal, that Good men, who otherwise differed from him would still speak of him with *Reverence*. To give one Particular Instance: 'Tis well known that the Reverend *Charles Chauncy*, President of the Colledge, and a Neighbour in the Town and Church, with our much younger Mitchel, at the Time of the *Synod*, zealously and publickly, by *Pen* as well as by *Speech*, opposed the *Synodalian* Principles whereof Mr. Mitchel was no small *Defender*: But so far was the Dissent between them, in the very *Heat* and *Height* of all the Controversy, from causing the Reverend Old Man to Handle his Antagonist, in any measure as the Angry *Dioscorus* did the Dissenting *Flavian*, in the Council of *Ephesus*, that he would commonly say of him, *I know no man in this World, that I could Envy so much, as Worthy Mr. Mitchel, for the Great Holiness, Learning, Wisdom and Meekness, and other Qualities of an Excellent Spirit, with which the Lord Jesus Christ hath Adorned him.*

§ 15. And shall we a little more particularly. Describe that *Holiness*, of this *Excellent Man*, which we have so often mentioned? It is

an Aphorism of a *Machiavel*, [ and, Reader, was it not worthy of a *Machiavel* ! ] *That he who Writes an History, must be a man of no Religion.* By that profane Rule, the first and the best Historian in the World, the most Religious MOSES, was ill accomplished for a Writer of *History*. But the *History*, which we are now Writing, does Professedly intend nothing so much as the Service of *Religion*, even of that *Religion*, whereof our MITCHEL made an Exemplary Profession. Wherefore we go on, to say ; Know, Reader, That he was a Great Example of a *Walk with God*. He was much in *Prayer*, much in *Fasting*, Sometimes taking his Virtuous *Wife*, therein to make a *Consort* with him ; and sometimes also he kept, whole *Dayes of Thanksgiving* privately with his Family, besides what he did more publickly ; Devoting himself, as a *Thank Offering* to God, for his *Mercies*, with a *Reasonable Service*. In his *Diary*, He betimes laid that Rule upon himself, *Oh ! that I could Remember this Rule, never to go to Bed, until I have had some Renewed special Communion with God !* He kept a strict watch, over not only his *Words*, but also his very *Thoughts* ; and if by the *Reflections*, which he was continually making on himself, he judged that his *Mind* had not been always full of *Heaven*, that his *Heart* had been, what he called, *hard and slight*, that he had been *Formal*, in his *Devotions*, that he had not profited abundantly by the *Sermons* of other men, that he had not made

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Conscience of Doing all the Good he could, when he had been in any Company; he would put *Stings* into his Reflections, and Rebuke and Reproach himself with an Holy Indignation. Severe might seem the Rule of R. Hanina, *If two sit together and there be no Discourse of the Law, 'tis the Seat of the Scornful*: Severe might seem the Rule of R. Simeon, *If Three do Eat at one Table, and say nothing about the Law, they are as if they Eat the Sacrifices of the Dead*: And severe might be the Rule of R. Hananiah, *He that wakes in the Night or walks by the way, and let's his Heart lie Idle, sins against his own Soul*: But our Mitchel reckoned it no Severity unto himself, to impose upon himself such Rules as these for his Conversation. I have Read, That Five Devout persons being together, there was this Question started among them, *How, In what wayes, By what means, they strengthened themselves in Abstaining from Sin against the God of Heaven?* The First Answered, *I frequently meditate on the Certainty of Death, and the Uncertainty of the Time for my Death, and this makes me Live in the Fear of Sin, every Day as my Last*. The Second Answered, *I frequently meditate on the strict Account of Sin that I am to give at the Day of Judgment, and the Everlasting Torments in Hell, so be inflicted on them that can give no Good Account*. The Third Answered, *I frequently meditate on the vile-ness, and filthiness, and loathsomeness of Sin, and the Excellency of Grace, which is contrary unto so vile a Thing*. The Fourth Answered, *I frequently medi-*

tate on the Eternal Rewards and Pleasures Reserved in Heaven, for them that avoid the pleasures of Sin, which are but for a moment. The Fifth Answered, I frequently meditate on the Lord JESUS CHRIST, and His wondrous Love to miserable Sinners, in Dying a Cursed and a Bitter Death for our Sin; and this Helps me to Abstain from Sin, more than any other consideration whatsoever; And the Answer of this last was indeed the greatest of all. Now all these were the Subjects, which our Holy Mitchell, obliged himself to an assiduous Meditation upon; and by Meditating on these it was, that he became very Holy. Moreover, he was as Holy men use to be, very solicitous to make a due Improvement of all Afflictions, that the Providence of Heaven dispensed unto him. He would say, When God personally Afflicts a man, it is as if He called unto the man by Name, and jogged him, and said, Ob! Repent, be Humbled, be Serious, be Awakened: Yea, he could not so much as be kept a little from the Labours of his Ministry, by an Hoarse Cold arresting him, without writing down this Improvement of it; My Sin is Legible in the Chastisement: cold Duties, cold Prayers (my voice in Prayer, i. e. my Spirit of Prayer fearfully gone) my Coldness in my whole Conversation, chastised with a Cold; I fear that I have not Improved my voice for God formerly as I might have done, and therefore He now takes it from me. But the Affliction which most of all Exercised him, seems to have been in the successive Death of many and Lovely Children, though all of them,

them, in their *Infancy*. 'Tis an Observation made by Ionic, upon several Passages in the Scripture concerning that Generous and Gracious man, *David*, that he was *Liberorum Amantissimus*, full of Affections to his *Children*; and that was to be Observed in our Mr. *Jonathan Mitchel*; for which cause, when his *Children* were Sick, his Paternal Bowels felt more than ordinary wounds; and when they were Dead, his Humiliations thereupon were extraordinary. He wrote whole Pages of *Lamentations* on these Occasions; and one of his *Infants* particularly Expiring before it could be brought forth to an orderly *Baptism*, I cannot but Recite a little of the *Meditations* then written by him: It was a further sad Hand of the Lord (saies he) that it should Dy Unbaptised. Though I do not think they are Orthodox, that hang Salvation upon Baptism, and not rather upon the Covenant, yet as it is appointed to be a Confirming Sign, and as it is an Ordinance of Grace, so to be Deprived of it, is a great Frown, and a sad Intimation of the Lord's Anger: And though it may be well with the Child notwithstanding (that it becomes me to leave unto the Lord!) yet it is to us a Token of Displeasure. And what Constructions or Thoughts tending to the Lord's Dishonour, it may Occasion, I know not: That after my Labours in Publick about Infant Baptism, the Lord should take away my Child without and before Baptism! Hereby the Lord does again and again make me an Example of His Displeasure before all men, as if He did say openly, that He hath a special Contro-

versy with me; Thus Remarkably taking away One after another. The Lord brings me forth, and makes me go up and down, as one smitten of God: The Lord spits in my Face by this Thing. See 2 Sam. 12. 12. Numb. 12. 12. Deut. 28. 45, 46, 58, 59. Such, and many more were the workings of his Tender Soul under his Repeated Afflictions. And such were the Unsearchable Dealings of God, that besides the Children which he sent unto Heaven before him, when he went unto Heaven himself, he left behind him Three Sons, and Two Daughters, all of which Lived unto somewhat of Youth, yet they have all of them since dyed in their Youth: except only a Virtuous Young Gentlewoman, married unto Captain Stephen Sewal of Salem; unto whom (with her Offspring, the only Posterity of this Great man) may the Lord multiply all the Blessings of that Covenant, for which their Progenitor proved so Serviceable a Pleader in his Generation!

- The last Thing that ever he wrote in his Reserved Papers, after he had Bitterly Reproached, The Sinful Deadness, Straitness, Enmity, and Unfavouriness (as he called it) upon his own Heart, upon which he added this Pathetical Expression, *I feel I shall fall, and tumble down into the Pit of Hell, if left unto my self*; It was June 7. 1668. To quicken his Cares of Daily Meditation.

First. Far Younger than I, some of them now got to Heaven, have done much this way.  
Nulla Dies sine linea.

Secondly.

Secondly. *Meditation*, yea, *Daily Meditation*, in general, is an Indispensable Duty. *Psal.* 1. 2. and *Psal.* 119. 97. And because it is so, there may be something of *Meditation* in *Prayer*, in *Reading* the Word; *Josh.* 1. 8. with *Deut.* 17. 19. and in *Occasional* Transient Thoughts: yet surely some *sett* *Meditation* daily besides these, is at least to me a Duty, who am set apart, for the Holy Work of the Ministry, wherein it would be Helpful, as well as to my own Soul.

Thirdly. *Heaven* is here begun upon *Earth*: shall I be *Thinking* on, and *Talking* with, *Christ*, to all Eternity, and not Discourse with Him, one quarter of an Hour in a Day now?

Fourthly. The Great Enemies of all Good, *Flesh*, *Satan*, and *World*, do of all other things, most oppose *Meditation*, which shewes that there is much Good in it. *Flesh*, by Awkness, Giddiness; *World*, by Distractions; *Satan*, by stirring up both. *Lord, Awaken me, and keep me Awake!*

§ 16. But *what* and *when*, was the End of this *Holy Walk*? The Incongruities, and Inconsistences, of *Historians*, are not more notorious in any one Article, than in that of, the Deaths of the *Hero's*, whose *Lives* they have *Eternized*. With what *Varieties* are the Deaths of *Cyrus*, of *Antiochus*, of *Alexander*, of *Hannibal*, of *Romulus*, of *Scipio*, of *Plato*, of *Aristotle*, reported? There is hardly any Philosopher, but he Dies Twice or Thrice over in *Laertius*; and there is hardly one of *Plutarchs* *Worthies*,  
but

but he Dies as many wayes. The Death of our *Mitchel*, remains now to be Related, with more of Certainty. Though Bodily Exercise does profit a little, as the Apostle concedes, namely, to the Health of the Body; and Mr. *Mitchel* had from a Principle of Godliness, used himself to Bodily Exercise; nevertheless he found it would not wholly free him from an Ill Habit of Body. Of extream Lean, he soon grew extream Fat; and at last, in an extream Hot Season, a Fever arrested him, just after he had been Preaching on those words, *I know that thou wilt bring me to Death and unto the House appointed for all the Living.* The Fever did not seem to Threaten his Death; however in his Illness, to them, that visited him, he said, *If the Lord Jesus Christ have any Service for me to Do for Him, and His Dear People, I am willing to Do it; but if my Work be Done, His Will be done!* But the Distemper suddenly assaulting him, with a Mortal Malignity, and Summoning him to the House appointed for all the Living, he fell to Admiring the manifold Grace of God unto him, and broke forth into these words, *Lord, Thou callest me away to Thee; I know not why, if I look to my self; but at thy Bidding, I come!* which were some of the Last words, that he spoke in the World: For his Friends, who had not, for many Hours, Entertained the Expectation of any such dismal Event, were compelled in Floods of Tears, to see him Dy, on July 9. 1668. in the Forty Third Year of his Age: When (as one expresses that matter)

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matter) he left his Body to be dipped in the River of *Jordan*, that afterwards in its Resurrection, passing into *Canaan*, it may, beyond the Story of *Achilles*, become Impenetrable and Invulnerable. Wonderful were the *Lamentations*, which this Deplorable Death fill'd the Churches of *New-England* withal; For as the Jewish *Rabbis* Lamented the Death of *R. Jose*, with saying, That after his Death, *Cessavit Botri*, i. e. *Viri tales*, in quibus omnes, cum Eruditionis, cum Virtutis, cumuli erant: So, after the Departure of our *Mitchel*, it was fear'd there would be few more such *Rich Grapes* to be seen growing in this Unthankful Wilderness. Yea, they Speak of this Great man in their *Lamentations* to this Day: and what they speak is briefly the same, that One of our most Eminent Persons has *Writ*, in those Terms, *All New-England shook, when that Pillar fell to the Ground.*

## EPITAPH.

AND now, Reader, Let us go to the best of Poets in the *English Nation*, for those Lines, which may, without the least wrong to Truth be applied as an *EPITAPH*, to this best of Preachers, in our little *New English Nation*. The Incomparable *Dr. Blackmores* Orator *Tylor*, shall, now be our *MITCHEL*.

'Tis

**T**IS the Great *Mitchel*, whose Immortal worth,  
 Raises to *Heav'n* the *Ile* that gave him Birth.  
 A sacred Man, a Venerable Priest,  
 Who never spake, and *Admiration* mist.  
 Of Good and Kind, he the just Standard seem'd,  
 Dear to the Best, and by the Worst Esteem'd.  
 A Gen'rous Love, diffus'd to Humane kind,  
 Divine *Compassion*, *Mercy* unconfin'd, }  
 Still Reign'd Triumphant, in his Godlike Mind. }  
 Greatness and Modesty their Wars compose,  
 Betwixt them here a perfect Friendship grows;  
 His *Wis*, His *Judgment*, *Learning*, Equal rise;  
 Livinly *Humble*, yet Divinely *Wise*:  
 He seem'd Express, on *Heav'n's* High Errand sent,  
 As *Moses* Meek, As *Aaron* Eloquent.  
 Nectar divine flows from his Heav'nly Tongue,  
 And on his Lips, *Charming*, *Perswasion* hung.  
 When he the Sacred *Oracles* Reveal'd,  
 Our Ravish'd Souls in blest *Enchantments* held,  
 Seem'd lost in Transports of Immortal Bliss;  
 No Simple *Man* could ever speak like This!  
 Arm'd with Cælestial Fire, his Sacred *Darts*  
 Glide thro' our *Breasts*, & melt our yielding *Hearts*.  
 So Southern Breezes, and the Springs mild Ray,  
 Unbind the *Glebe*, and thaw the Frozen clow.  
 He Triumph'd o'er our Souls, and at his Will,  
 Bid *this* Touch'd *Passion* rise, and *that* be still.  
 Lord of our *Passions*, he, with wondrous Art,  
 Could strike the Secret Movements of our Heart;  
 Release



Mr. Jonathan Mitchel.

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Release our Souls, and make them soar above,  
Wing'd with Divine Desires, and Flames of  
Heav'nly Love.

But what need I travel, as far as Europe for  
an *Elegy* upon this Worthy Man? Let it be  
known, that *America* can *Embalm* Great Persons,  
as well as *Produce* them, and *New England* can  
bestow, an *Elegy*, as well as an *Education* upon  
its *Hero's*. Let this Attempt at Poetry, now find  
a Room in our Pages.

To the MEMORY of the

REVEREND

JONATHAN MITCHEL.

. . *Quicquid Agimus, quicquid Patimur,*  
*venit ex Albo.*

THE Countries Tears, be ye my Spring; my Hill  
A General Grave; Let Groans inspire my Quill.  
By a warm Sympathie, Let Feverish Heat  
Roam thro' my Verse unseen: And a Cold Sweat  
Limning Despair, attend me: Sighs diffuse  
Convulsions thro' my Language, such as use  
To Type a Gasping Fancy; lastly, Shroud  
Religious Splendor in a Mourning Cloud,

Repletes

Replete with *Vengeance*, for Succeeding Times,  
 Fertile in *Woes*, more Fertile in their *Crimes*.  
 These are my *Muses* ; These Inspire the *Sails*  
 Of *Fancy*, with their *Sighs*, instead of *Gales*.

Reader, Read Reverend *Mitchell's* *Lite*, & then  
 Confess the World a *Gordian knot* agen.  
 Read his *Tear delug'd* Grave, and then decree,  
 Our present *Woe*, and future *Miserie*.  
*Stars Falling* speak a *Storm* ; when *Samuel* dies,  
*Saul* may Expect *Philistia's* cruelties.  
 So when *Jehovah's* *Brighter Glory* fled.  
 The Temple, *Israel* soon was *Captive* led.

*Geneva's* Triple light made one *Divine* ;  
 But here that vast *Triumvirate* combine  
 By a blest *Metempsychosis*, to take  
 One *Person* for their larger *Zodiack*.  
 In Sacred *Censures*, *Farels* dreadful *Scrol*  
 Of *Words*, broke from the *Pulpit* to the *Soul*.  
 In *Balmy* *Comforts*, *Virets* *Genius* came  
 From th' *Wrinkled Alps*, to Wooe the *Western Dame* ;  
 An *I* *Courting* *Cambridge*, quickly took from thence  
 Her *Last Degrees* of *Rhetorick* and *Sense*.  
*Calvins* *I* *aconicks* & o' his *Doctrine* *Spred*,  
 And *Childrens Children* with their *Mamma* led.  
 His *Exposition* *Genesis* begun,  
 And total *Exodus* *Eclips'd* his *San*.  
 Some lay, that *Souls* oit sad *Praefages* give :  
*Death* breathing *Sermons* taught us last to *Live*.  
 His *System* of *Religion*, half unheard,  
 Full *Double*, in his *Preaching* *Life* appear'd.

Mr. Jonathan Mitchel. iii

He's gone, to whom his *Country* owes a Love,  
Worthy the *Prudent Serpent*, and the *Dove*.  
*Religions Panoply*, the *Sinners Terror*,  
*Death* Summon'd hence; Sure by a *Writ of Error*!  
The *Quaker* Trembling at his *Thunder*, fled;  
And with *Caligula* resum'd his Bed.  
He, by the *Motions* of a *Nobler Spirit*,  
Clear'd *Men*, and made their *Notions Swine inherit*.  
The *Munster Goulin*, by his *Holy Flood*  
Exorcis'd, like a *Thin Phantasma* stood.  
*Browns Babel*, shatter'd by his *Lighbning*, fell  
And with *Confused Horror* pack'd to Hell.  
The *Scripture*, with a *Commentary* bound,  
( Like a *Loft Calice* ) in his *Heart* was found.  
When he was *Sick*, the *Air*, a *Fever* took,  
And *Thirsty Phæbus* quaff'd the *Silver brook*:  
When *Dead*, the *Spheres* in *Thunder*, *Clouds*, & *Rain*  
Groan'd his *Elegium*, mou'n'd and wept our *pain*.  
Let not the *Brazen Schismatick* aspire;  
*Lots* leaving *Sodom*, left them to the *Fire*.  
'Tis true, the *Bee's* now dead; but yet his *sting*  
*Death's* to their *Dromish Doctrines* yet may bring.

EPITAPHIUM.

Here Lies within this *Comprehensive Span*,  
The *Churches*, *Courts*, and *Countreys* Jonathan.  
He that speaks *Mitchel*. gives the *Schools* the *Lie*;  
*Friendship* in him gain'd an *Ubiquity*.

F. D.

FINIS.



## ERRATA.

*In the Preface.* p. 7. in the Margin. r. *Infant Baptism.*  
 p. 12. l. 13. for which, r. with p. 19. l. 19. dele *the.*  
 p. 23. l. 22. r. Enlarge p. 30. l. 28. r. Largest.  
 Pag. 62. l. 20. f. *as*, r. *es*. p. 86. l. 19. f. with. r.  
 without.

## Advertisement.

**T**Here is now in the Press, a small Book, Entitled, *Humiliations followed with Deliverances.* Or, a brief Discourse on the *Manner and Method* of that *Humiliation*, which would be an *Hopeful* Symptom of our *Deliverance* from Calamity. Accompanied and Accommodated with a Narrative of a *Notable Deliverance* lately Received, by some English *Captives*, from the Hands of Cruel *Indians*; and some Improvement of that *Narrative*. As also a Relation of one *Hannah Swarton*, Containing many Wonderful Passages, concerning her Captivity, and her Deliverance.

Printed for, and Sold by *Samuel Phillips*, at the Brick-Shop, near the *Old Meeting-House* in *Boston*. 1697.





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